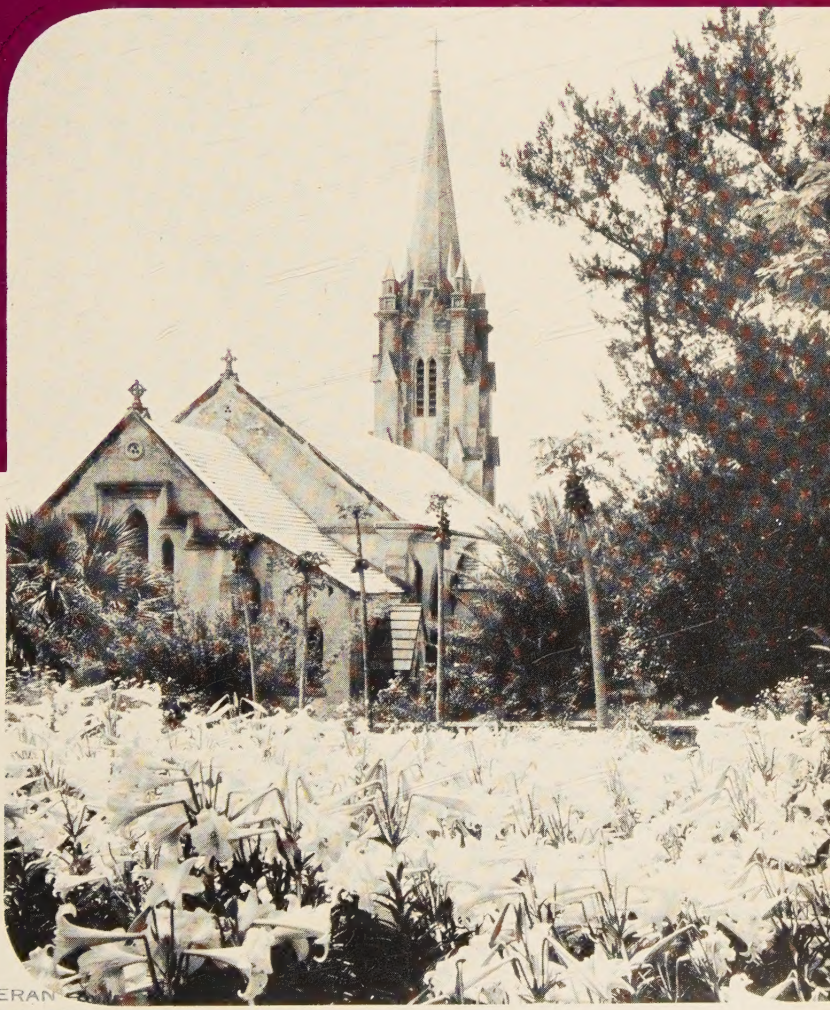
The LUTHERAN



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GARDEN OF EASTER LILIES

Bermuda church has seasonal setting

37, No. 28

APRIL 13, 1955

0 CENTS

EASTER DAY

I ROSE WITH CHRIST on Easter Day
To greet triumphant April skies;
And all the earth I looked upon
I saw through His own eyes.

I looked with love on all I saw:
The greening grass beneath a fence,
The strangers passing on the street,
Filled me with reverence.

All my long habits were put down
For unfamiliar, gracious ways,
For quick compassion in the hands
And patience in the gaze.

And all my thoughts that day were strange,
And bright with His own joy in each,
And all the words my lips could say
Were His own holy speech.

—FRANCES SWARBRICK

The LUTHERAN News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Easter is different

The Easter parade this year was into the churches, not along the avenues. New York City's fashion-show strolling on Fifth avenue had toned down 50 per cent since the gaudy spectacles of a few years ago. Washington's Easter show on Connecticut avenue was called off last week when businessmen with shops along the street agreed not to give prizes for "best dressed" people.

Washington merchants responded to an appeal from Dr. Frederick E. Reissig of the local church federation. "Easter is one of the very precious religious festivals of the church year," Dr. Reissig wrote. "We feel very strongly that any tendency to make of it a day of display and pageantry—with the emphasis on the externals and the material—would be a very grave violation of the spirit of such a religious festival."

This year Americans were in church in larger numbers than ever. There was deepening reverence, stronger faith.

Lutherans share in celebration

On the Easter airwaves, United Lutherans took part in the nation's worship. The final "United Lutheran Hour" broadcast for 1955, with Dr. Edmund A. Steimle as preacher, was scheduled by many stations on Easter. At Radio City's service on the NBC network at 7 on Easter morning, the prayer was said by Dr. Robert D. Hershey of Holy Trinity Church, New York.

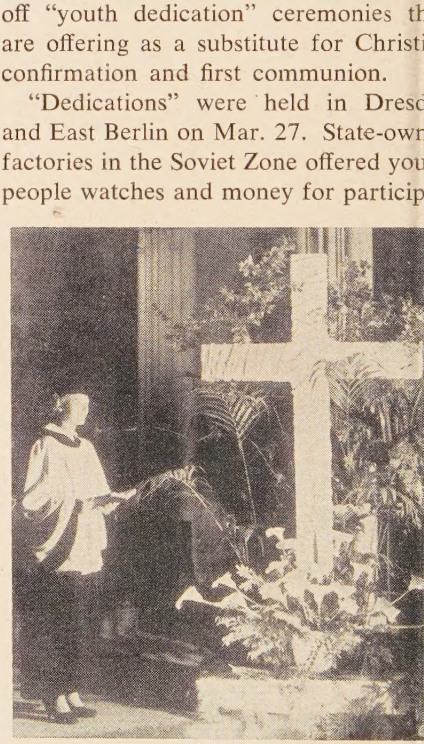
The Rev. Milton C. Johnson of First Lutheran Church, Colorado Springs, was the preacher on the CBS network Easter service from the "Garden of the Gods." "The Lord God is giving to you and me another opportunity to claim Christ as our living Victor today," said Pas Johnson.

Dr. Clarence C. Stoughton, Wittenbe College president, was the "Faith in O Time" speaker on the MBS netwo heard at 10:45 Easter morning in so areas (on Wednesday of Holy We elsewhere).

Reds persist with "youth dedications"

Protestant and Roman Catholic bi ops of Berlin, Otto Dibelius and Wilhe Weskamm, went together to talk with Soviet ambassador to East Germa G. M. Puschkin. They did not secu a promise that Communists would c off "youth dedication" ceremonies th are offering as a substitute for Christi confirmation and first communion.

"Dedications" were held in Dresd and East Berlin on Mar. 27. State-own factories in the Soviet Zone offered you people watches and money for particip



EASTER CROSS
In Reformation Church, Milwauke

CROSS ON CHURCH LAWN
At Second Church, Springfield, Ohio

ıg. Five thousand had signed up for the eremony in Dresden, but 3,500 with-rew before the day came. Protestant eaders announced that young people aking part in the Red celebrations will ot be confirmed in their churches.

In Erfurt—where Luther entered a ıonastery 450 years ago—the "dedica-ion" would be on Easter, it was an-ıounced. Young people would light a peace fire" and share in community inging on Saturday night, and precede heir Easter ceremony with dancing and inging. No "dedications" were sched-led on Palm Sunday, to avoid head-on onflict with confirmation services.

"Dedication" ritual

"Are you willing to work with all your trength for the building up of a happy, eautiful life, and for economic, scien-ific, and cultural progress?" the teen-age Germans were asked in the Red "dedica-ion" ritual.

Reply was: "Yes, to this we pledge ourselves."

Next question: "Are you willing to devote all your strength, in communion with all patriots, in fighting for a united, peace-loving, democratic, independent Germany?" Reply: "Yes, to this we pledge ourselves."

Third question: "Are you willing to work with all your strength, together with all peace-loving people, in the struggle for peace, and to defend that peace to the limit?" Reply: "Yes, to this we pledge ourselves."

After the questions, the leader of the ritual said, "We have heard your pledge. You have taken upon yourself a lofty task. We, the community of all workers, promise you support, protection, and help. With united strength, forward to victory!"

Stores were selling dark suits, white shirts, black ties for boys to wear at the "dedications"—the same outfit usually worn at confirmation.

Director of the Church Affairs Department in the Soviet Zone government, Walter Freund, came over to West Berlin and asked for refuge in late March. He could not reconcile his difference of opinion with the Communists on the youth "dedication" question, he said.

ULC invites Augustana to merger

Augustana Lutherans had tried to keep doors open in all directions for a big church merger. They were dissatisfied with the limited four-church merger now being negotiated because it excludes such churches as the United Lutheran Church, which would participate if invited.

On Mar. 28 the ULC made a proposal to Augustana: "The United Lutheran Church in America invites the Augustana Lutheran Church," said ULC spokesmen, "to enter into conversations looking toward organic unity, with the proviso that such conversations shall be open to any and all American Lutheran church

bodies which desire to participate therein."

The proposal came at the end of an afternoon discussion in Chicago, when eight members of a ULC commission met Augustana spokesmen to review the merger situation. Augustana representatives held three conferences that day, with a delegation of the Lutheran Church —Missouri Synod, with the 36-member committee planning the four-chur merger, and with the ULC commissio

After receiving the merger propos from ULC spokesmen, the Augusta commission "decided to recommend t invitation to our Church for favorab action." It will be scheduled for co sideration when the Augustana conve tion is held in St. Paul, Minnesota, Ju 13-19.

The text of the ULC proposal is:

In loyalty to the spirit and the earnest prayers of our Church, we cannot allow t conference to come to a close without expressing heartfelt appreciation, and offering wh we hope may be a historic invitation to the Augustana Lutheran Church.

We thank God, and are grateful to you, for the intimate fellowship in the Lord whi has existed between our two church bodies ever since The United Lutheran Church America was founded. Although the organic link that had united the Augustana Syn with the General Council was severed in 1918, the bonds of affection and of a comm defense and proclamation of the Gospel have never been loosened. We have been sp itually enriched because the pulpits and altars of Augustana churches have always be open to our ministers of the Word and communicants; and Augustana pastors and peo have always been welcome in the most holy places of our congregational life.

The United Lutheran Church in America rejoiced to follow the Spirit-led leadership your Church six years ago when you sought to achieve union of all the participating bod of the National Lutheran Council, with federation as an intermediate step if necessa Our representatives shared eagerly and gratefully in the negotiations to that end, presid over by the honored President of the Augustana Lutheran Church. Our Church, with you and the American Evangelical Lutheran Church, was one of three to vote affirmatively both of the propositions, calling for union and federation, that were submitted to the co ventions of 1950. Like you we were filled with sorrow when these efforts, which we s believe were in accordance with God's will, were frustrated.

In this same spirit we acknowledge your hospitality to us this afternoon. We are sp cially thankful because it enables our commission, speaking with full authorization in t name of The United Lutheran Church in America, to offer an official invitation through y for serious consideration and, we hope and pray, acceptance by the Augustana Luther Church.

The United Lutheran Church in America invites the Augustana Lutheran Church enter into conversations looking toward organic union, with the proviso that such conv sations shall be open to any and all American Lutheran church bodies which desire to p ticipate therein. We believe with a constantly deepening conviction that our two church at least, belong together. We are persuaded that if we allow Him to have free course, t Holy Spirit will join them in one Church, and we long for this union to be consummat

The agreements of our churches are deep and broad. In all essentials we are alrea one. Five basic points of consensus, which are far from exhaustive, impressively exhi our already existing unity of faith and spirit.

Like you in the Augustana Lutheran Church, we in The United Lutheran Church America subscribe all the confessions of the Evangelical Lutheran Church without a reservations of heart or mind.

LIKE YOU, we hold that no further definitions of doctrine, in addition to the historic fessions of our Church, are necessary for Lutheran union, and we set up no other stand- or tests apart from the confessions or alongside them.

LIKE YOU, we desire all negotiations looking toward Lutheran union in America to be n to all Lutheran Church bodies, and we extend pulpit and altar fellowship without ption to all.

LIKE YOU, we fulfill *ex animo* the constitutional purpose of the Lutheran World Federa- "to foster Lutheran participation in ecumenical movements" both internationally and onally.

LIKE YOU, we believe in and practice a large degree of local and regional autonomy in church polity as a consistent application of the Lutheran principle.

In behalf of The United Lutheran Church in America which has declared "its desire to ge with any or all" Lutherans in America, and has authorized this commission "to par- pate in drafting a constitution and in devising such organizational procedures as may n wise in effecting union," we respectfully invite the Augustana Lutheran Church to oint a commission of equal numbers to meet with us for that purpose and to join with us ssuing invitations to all other Lutheran church bodies to appoint like commissions. May blessing of God our Saviour rest upon this endeavor to reveal openly the unity which have already received as His precious gift.

gustana response

Following the conference with ULC kesmen, the Augustana Church com- sioners drafted the following state- nt:

Very fruitful discussions were held n Mar. 28 with representatives of nost of the Lutheran synods in Amer- ca by our Commission on Ecumenical Relations. Three delegates from the Lutheran Church — Missouri Synod, ight from the United Lutheran Church, and the Committee of 36 from he four churches of the former Amer- can Lutheran Conference attended hree separate sessions. The main item f discussion was Pulpit and Altar Fellowship.

At the close of the meeting with the United Lutheran Church, Dr. Fry read formal invitation from his Church o Augustana to begin conversations vith a view to merger and to a joint nvitation to all other Lutheran Church odies. He also presented a historical ummary of the similar actions by his Church and Augustana through the ears on the matter of unity, among other things documenting the desir- ability of joining in opening the door to all Lutheran communions to discuss merger prospects.

The Commission decided to recom- mend the invitation to our Church for favorable action. The official invita- tion is published for the information of our constituency. Since the his- torical statement also indicated reasons for such joint action in inviting, the whole communication is published.

"Weary of Augustana's attitude"

The Evangelical Lutheran Church (one of the denominations now negotiat- ing a four-church merger) is tired of Augustana Church pleas to open the doors to other churches, says *The Lutheran Herald.* "We do become weary of Augustana's attitude," Editor O. G. Mal- min stated.

The four-church merger negotiations are proceeding smoothly, and "we do not believe that anything can 'jeopardize' the merger plans," said *The Herald.* It was clear to the churches which launched the exclusive-merger plans that "a merger

involving the ULCA and Missouri was for this time an impossibility."

Dr. S. E. Engstrom of the Augustana Church proposed last month that opportunity be given all Lutheran churches in America to enter merger discussions (see THE LUTHERAN, Mar. 23). "Perhaps, now that Dr. Engstrom has had his say," *The Herald* stated, "there will be an end to these efforts at self-justification." The Augustana Church is still welcome to come into the four-church merger planning, Dr. Malmin reminded, if it "will take up the negotiations at the far-advanced point which the four bodies have reached . . ."

High churchmen are puzzled

The easiest way to raise $100,000 for an American Church Union headquarters building seemed to be a puzzle contest. The Union represents the Anglo-Catholic party in the Episcopal Church. It has a small office in New York City.

Two theologians and five bishops told the Church Union the puzzle contest sounded all right. Prizes amounting to $50,000 would be offered to contestants who become eligible by contributing to the Church Union. A person who contributes $6 gets a chance at a $6,000 prize.

Episcopal Church magazines refused to accept advertising for the contest. A director of the Church Union, the Rev. Charles Howard Graf, resigned from the board. The puzzle proposition, he said, "is legal in the narrow sense, but very unethical."

In defense of their ethics, Church Union officials cited a Church of England report on gambling (1950) which said that "if the sum involved does not exceed that which the participators may legitimately expend on recreation, there is room for a limited transfer of money by wagering on uncertain events."

PRISONER PAINTS WITH GUN

Paintings illustrating life of Jesus we made for Florida prison farm by Euge Hunt, who spent seven years there. H makes pictures with compressed-air g

Germans elect Dietzfelbinger

A bishop of Bavaria, to take the pla of Hans Meiser who retires May 1, w elected Mar. 21. Bishop Meiser has be among the most famous Lutheran leade of the world.

Dr. Hermann Deitzfelbinger, aged 4 received the necessary two-thirds m jority vote on a second ballot (66 out 80). He has been director of the de coness motherhouse at Neuendetteksa

Jehovah's Witnesses in court again

The first, second, and fifteenth amen ments of the U.S. Constitution had be broken, said Jehovah's Witnesses, b cause they were not allowed to rent public-school auditorium in West V ginia.

The board of education of Kanaw county said it "lacks authority to perm

use of school buildings for religious tings." Witnesses claimed the board permitted "other religious organiza- s and ministers of other religious de- inations to use said property and lities for religious purposes."

Witnesses took their case before Judge nk L. Taylor, who said some states e laws permitting school boards to w religious groups to use school dings. West Virginia does not. "The nting of such rights," said the judge, a legislative and not a judicial func- ."

uer to be Chicago dean

A United Lutheran clergyman, Dr. ld C. Brauer, was named dean of the versity of Chicago's Federated Theo- cal Faculty on Mar. 31. Four theo- cal schools are federated in Chicago's ulty, said to be the largest Protestant hing staff for theological study in the .

Dr. Brauer, 33 years old, was grad- ed from Carthage College and North- tern Seminary (Minneapolis). He is hurch history scholar, and author of *testantism in America.* He gave the sler lectures at Hamma Divinity ool last year.

tists may preach in Russia

Three U.S. Baptist clergymen have n invited to preach in Moscow this mer, but haven't made up their minds ut accepting. One is a Negro, Dr. I. Jackson of Chicago. Others are Dr. Carney Hargroves of Philadelphia Dr. Theodore F. Adams of Rich- nd.

This is the first invitation for U.S. Bap- clergymen to appear in Russian pul- since before World War I. The in- tion came from officials of the All- iet Council of Evangelical Christians. tish Baptists visited Russia last year.

Rules against California loyalty oath

The People's Church (Unitarian) of San Fernando Valley paid $432.72 in taxes last year, but protested against California's requirement that it sign a loyalty oath. It sued Los Angeles county for recovery of the money.

Superior Court Judge Philbrick McCoy decided in late March that requiring churches to sign the oath is illegal. The law discriminates against a particular group, it was argued, and violates the "equal protection" clauses of the state and federal constitutions. County officials said they would appeal the judge's decision.

And so forth

Joan Ring's parents spent $2,787 in taking her to France to pray at Lourdes for her recovery from a bone infection. Judge Luther A. Johnson in the U.S. Tax Court ruled last month that this amount cannot be deducted from income tax as a medical expenditure. Nothing in the tax law, he said, permits medical deductions for "travel to a place for the purpose of seeking spiritual help to alleviate a physical defect."

Lutherans of Norway sent an official invitation last week to Billy Graham to give them a four- or five-day revival campaign in June. The invitation came from Bishop Johannes Smemo. The only place in Oslo big enough for the crowd expected would be a sports arena, seating 30,000. The Graham campaign in Scotland was filling a 15,000-seat hall in Glasgow every night this month.

"It is . . . our duty to make America Catholic," said Bishop James J. Navagh in Raleigh, N. C., urging Roman Catholics to win back those who have become Protestants. If all Catholics are faithful missionaries, he said, "the heresies of today will pass away . . ."

World News Notes

Revolt of Asia

The white men who conquered most of Africa and Asia in the 18th and 19th centuries would be the ghosts in the conference hall when 30 nations of the East are represented this month at Bandung in Indonesia. Bitter memories of the years of subjection and exploitation are the chief bond between these nations.

For the first time, none of the "great nations" would be represented at an international conference of high importance. The Asian and African states are still intolerably poor, and still struggling with the problems of self-government. But they are sure of one thing—they are free, and may go to fantastic extremes to prove they are no longer in subjection to the West.

India's Premier Nehru set the tone for the conference in his speech to his parliament on Mar. 31. He accused the United States of being the chief troublemaker in the world, and condemned U.S. efforts to link up Asian countries in defense pacts against the Soviet Union.

Immigration quotas unused

Chief criticism of the 1952 U.S. immigration law was that it continued the quota system according to nationalities, allocating more than half of the quotas to nations whose people aren't anxious to emigrate. There is no provision for shifting unused quotas from one nation to another.

Figures for the year ending June 30, 1954, showed that 94,098 quota immigrants had come in, of the 154,657 permitted during the year. Non-quota immigrants numbered 114,079, more than half of them from Mexico (37,456, mostly for seasonal labor) and from Canada (27,055).

U.S. income leveling up

The rich are getting poorer, and t
poor richer, U.S. figures in the postw
years have demonstrated dramatical
Instead of a small wealthy group inve
ing its huge income in stocks and bon
a fast-growing middle-class is investi
in automobiles, TV, and houses.

Three-quarters of America's non-fa
families, the government statistics repo
now have incomes between $3,000 a
$10,000. (Farmers' incomes can't eas
be compared with others, since living
penses are lower on the farm.) Mo
than half of the U.S. non-farm famil
earn more than $5,000 a year.

Russians want more food

Red determination to make farmi
efficient by taking away family farms h
produced a long series of headaches. T
collective farms, where people plant a
harvest under orders from a manag
had failed to get results. New manag
would have to be appointed for "tens
thousands" of Soviet collective farm
said *Pravda* on Mar. 31.

Dishonest and inefficient managers w
be weeded out, Nikita Khrushch
warned. Anyone who damages a trac
will be punished. The boss in charge
production of farm machinery lost
job last month.

A great crusade is underway to p
suade young people in the cities to mo
to Siberia and cultivate unused land
the vast Asian plains. Some Russ
farmers may visit Iowa this summer
see how American farmers fatten hogs

Food was short in all Iron Curt
countries this spring. In East Germa
people were standing in line, waiting th
turn to buy. In Czechoslovakia fo
production was still below the 1939 le

VASHINGTON

OBERT E. VAN DEUSEN

EDUCTION FOR MINISTERS

MINISTERS WHO RENT or buy their own omes get special consideration in the ew tax law. Under the old law, a pastor hose parsonage was provided by his ongregation did not report the value of s housing as income. But a pastor who ceived a straight salary and had to pro- de his own home paid income tax on s entire salary.

Under the new law, a minister without parsonage can deduct the cost of pro- ding a home if part of his salary is esignated as rental or housing allow- ice. Right now, ministers are scratching eir heads trying to decide what to de- ict. So are the experts in the Bureau of ternal Revenue.

onfusion compounded

HERE IS WHAT HAPPENED. Even be- re the law was passed, church repre- ntatives pointed out that the wording of is provision was not clear. It said: "In e case of a minister of the gospel, gross come does not include . . . the rental lowance paid to him as part of his com- nsation, to the extent used by him to nt or provide a home."

In the case of a minister renting a me, the application was fairly obvious. a church or church agency allowed ,500 a year for rent and $1,200 was ent, the pastor would deduct $1,200 om his taxable income. If he spent ,800, he would deduct only $1,500, ice that was the budgeted amount.

There a question arose. Should he in- clude in his deduction the cost of utilities —light, heat, telephone? Some churches provide part or all of these; those who rent apartments have light and heat, and sometimes telephone, provided. The Bu- reau of Internal Revenue had no answer, but promised it would have one before April 15.

In the case of a minister buying a home, the case becomes more compli- cated. Should the entire monthly pay- ment be deducted, including interest and taxes which are already tax-exempt, or only that part of the monthly payment which reduces the principal? Should light, heat, and telephone be included?

Still more difficult is the case of the pastor who has finished paying for his home. What deduction, if any, can he take for "providing a home"? Depreci- ation? Utilities? A fair rental value?

Discussion goes on

IN FAIRNESS to the Bureau of Internal Revenue, it should be said that the new law involved a complete revision of the code, and that entirely new regulations had to be written to implement the whole complicated tax structure. The process got behind schedule, and by April 1, the Bureau was not ready with the answers regarding ministers. Discussion of the fine points was still going on.

Bureau officials still hope to make the necessary decisions and get out at least a news release before April 15. If they do not succeed in doing so, ministers will have to guess at the answers. If they guess wrong, they may file an amended return after the Bureau of Internal Reve- nue has made up its mind. A hint: it might be better to err in not deducting enough than in deducting too much, since it is more pleasant to get a refund than to dig down for an additional tax pay- ment.

They Met Jesus on the Road

By JOHN MILLER

The road to Emmaus became a blessed place when two disciple discovered that Jesus was really with them wherever they wen

ON THE ROAD to Emmaus on the evening of Easter Day, according to the Bible narrative, two nameless followers of Jesus are in real oriental fashion intensely and animatedly discussing the events which culminated in the crucifixion of the man from Nazareth. With his death the bottom has literally been knocked out of their world.

As they share each other's disillusionment and indulge in wishful thinking about how things could and should have been otherwise, the stranger approaches. He joins them and they include him in their discussions without hesitation. Their hearts are so filled with bewilderment and grief that they pour it out to anyone who cares to listen. Impetuously they unburden themselves on this stranger, telling him of their shattered hopes and despair. "You must be a stranger," they say, "not to have heard of these sad events in Jerusalem."

Jesus, still incognito, shares his resurrection with them. He explains himself and his work to them. He spells it out for them to understand. Christ takes the words of scripture, which he knew so well, puts himself behind them, and with them carries himself right into their hearts.

AS A RESULT the crucifixion is no longer a tragedy, calamity, or mistake to them. "Was it not necessary that Christ should suffer these things and so enter into his glory?" The matter become self-evident, obvious, and clear. The problem is resolved! Their spirits becom strangely light, eager, and glad. The hearts begin to glow—with life.

Now they are approaching the villag to which they were going. Jesus gav the impression that he meant to go on "but they stopped him with the words 'Do stay with us!'" Jesus was glad t accept their hospitality. "So he went in doors to stay with them."

Then it happened! While he was si ting at table with them he took the loa gave thanks, broke it and passed it t them. Their eyes opened wide and the knew him. Through some intimate an well-known tone of voice, look, or ac tion at this meal, Christ's presence brok through to them. They knew him. Bu he vanished even while they stared a him.

The narrative *doesn't* say that Jesu went away. He *only* vanished. Since h presence had been established, sight an sense were no longer necessary. He wa with them in a greater way than ever be fore. He was always with them. "Jesu *stayed* with them," we read.

MANY CHRISTIANS think of religion past tenses, as these two disciples di Jesus has often been imprisoned in th tomb of history, in a book, in a buildin in a habit, or a concept. Some still to ture their minds, to their spirits' los with a pathetic, frail, distraught figu nailed to the sky upon a naked cros This film of frozen memory becomes f

---

The Rev. Mr. Miller is pastor of Zion Church, Litchfield, Illinois.

sus a second tomb. Stale beliefs, for-
al customary prayers and praises be-
me his sepulchre. People are content
arly to journey to God's house and
rget that Christ still lives.

PERHAPS the veil of sense hangs dark
tween his face and ours. Perhaps our
ith is dim. Perhaps that is why we can
all day and even until death some-
nes before we know "that we could
ve walked with him." To realize this
o late is the greatest tragedy in the
orld. There is no thrill or wonder—
ere is only disillusionment and empti-
ss. Such only mourn a Christ that is
ad. There's no resurrection. They
ve not found Easter morning.

The fact is that Jesus walks among us
th "laughing eyes undimmed, with
nds unpierced, devising tenderness."
e walks among us as he does here in
is most beautiful story in the world!
nseen, but not unknown. Gone from
ght, but not gone! Jesus reveals him-
lf every day, on every way, to every
an!

In commonplace, homely things.
rough a word here, a smile there, or
rough a hand, a rose, a thorn, a tree,
e sick, the needy, the hungry, the happy
d the glad. Through a song, a prayer,
whisper, a touch, or a thought. Hun-
eds of little everyday things can cause
rist's presence to break through in all
power and glory. When we love him
erything is vocal with his name and
esence. He reveals himself in bread
d wine. Of such things he made a
crament!

Of course he is present in his church,
ere his loving people meet. As in the
ry, where two or three are gathered in
s name, he is among them.

WHETHER OR NOT JESUS stays with us
pends on whether or not we stop him

THE MEANING BECOMES CLEAR
"The Road to Emmaus" as depicted in the well-known painting by Plockhorst

with the words, "do stay with us!" Jesus wants to be invited. "Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." All Jesus needs is an open door and he will come in to abide with us. The door must be opened from within. When it is, what a blessing comes into our lives!

TOO LONG the world has missed this Easter glow! And it will never be caught as long as we continue to make of the resurrection, of Easter, an after-thought, or anti-climax. Easter is not a day. It is an *era*. Easter is forever. Jesus wields the sceptre of eternal life. A promise of life to all!

"VERY EARLY IN THE MORNING"

By HAZEL SEVERSON McCARTNEY

Gentle hands of Christian women still minister in lov
to those in need, even as they did on that first Easte

"VERY EARLY IN THE MORNING" on Easter Sunday two thousand years ago, some Palestinian women, "Mary Magdalene, and Joanna, and Mary the mother of James," and others with them, hurried through the narrow, crooked streets of Jerusalem to a sepulchre in a garden, "bringing the spices which they had prepared" to anoint the broken body of Christ.

"Very early in the morning" on an Easter Sunday not long ago, inspired by love for the same Christ, some Japanese girls, Yaeko, Yoshiko, and Haruko, and others with them, hurried through the narrow streets of Kumamoto, a city in Japan which had been two-thirds destroyed during the war, to a gray house in a garden bringing the dresses which they had made for little refugee girls in Korea.

NINETY DRESSES in flower-designs of bright blues and greens and reds and yellows these Japanese girls had made from sturdy feedsack prints sent by the women of country churches in America. As fresh and gay were the little dresses as the daffodils, tulips, and hyacinths opening along the gray walls that April day.

Early in February a letter had come to us from a missionary still in Korea months after the war had begun, telli us that barefoot ragged children, who parents had been killed and homes d stroyed, wandered the winter roads wi old newspapers pinned around them f warmth. The students in our Engli Bible classes, all old prejudice again Koreans forgotten, had listened with syr pathy made more poignant by their ow memories of the miseries and depriv tions caused by war.

It was then I suggested making dress for little refugee girls in Korea fro those feedsack prints as an Easter proje I hoped ten or twelve of the girls wou offer to make one each. Four groups students met in our home each week, studying with us the life of Christ.

Although three-fourths of those wh came were boys, in each class eight ten girls slipped into back seats and s with black heads demurely bowed ov Japanese and English versions of the Ne Testament, too shy to take voluntary pa in the discussions, but adding lovely s prano and alto to the hymns we sar answering questions intelligently, a even sometimes praying aloud in poe reverent language.

AT AN INVITATION to help plan t project, three girls from sewing scho and another who at twenty was alrea an expert dressmaker came to our hou the next Saturday afternoon. First, course, they sipped green tea from ti

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Mrs. McCartney serves with her husband, the Rev. Mr. Sedoris McCartney, as a ULCA missionary in Japan.

LADIES OF JAPAN
They prefer to sit on the floor

ps, each sitting correctly but precari-sly on the edge of the cushion of a ep rattan chair in our living room, nile I made some suggestions. Then I t them with a pile of twenty feedsack ints, all carefully laundered by Ameri-n farm women.

When I came back half an hour later, e four blackhaired girls had all slipped more comfortable positions on the or and were talking excitedly. Scat-ed all around them on the sage-green g were the blue morning glories, the d poppies, and the white daisies of the tton prints.

"Isn't this one pretty!" one was saying she held up the red-poppy design.

"*Every* one is pretty!" another ex-imed, looking at the profusion around r.

"And these are not so flimsy and poor our cottons now after the war. These ll wear a long, long time!" said a prac-al girl.

YAEKO ACTED AS CHAIRMAN. She was a university graduate, spending a year in sewing school in preparation for marriage. Hers was one of the wealthy homes of the city, a wide low house inside an old walled garden. Yaeko was a modern girl—democratic, even informal, and more aggressive than most girls. Yoshiko, the little dressmaker, was relieved that Yaeko acted as spokesman. Yoshiko was the traditional Japanese girl, eager to help and please, but shy and formal.

"We think it would be best if we four, who have all had some experience, designed the dresses and cut them all out, and then each made one to show the other girls. Perhaps we should make them in four sizes: two, four, six, and eight. Of course those little refugee girls are all ages," Yaeko explained.

"There are about two yards in each piece," said Yoshiko, shy but eager to make her experience useful. "For the two-year-olds and four-year-olds we can

make *buruma* as well as dresses. Then there will be no waste."

"We are going to divide the prints into four groups of five, and each of us take one group," Yaeko continued. "Next Saturday, if Sensei thinks it is all right, we'll meet here again and each will bring the dress she's finished and the others she has cut out."

THEY WERE so competent, those four blackhaired girls, that I needed to do nothing but approve. With characteristic efficiency, Yaeko began to divide the prints, consulting the others if she had any doubt about the appropriateness of the color or design of a particular piece for the age group in which she was placing it. The biggest, gayest designs, in the way of Japan, they thought were best for the tiny two-year-olds; the smallest designs and most subdued colors for the eight-year-olds.

When they had discussed and decided which age-group each girl should take, each produced from her kimono-sleeve or her bag the usual *furoshiki*—a square of silk cloth used for wrapping packages—and folded it carefully around the prints which were her responsibility. Then they bowed, murmured, "We have disturbed you today. Please forgive us," and slipped out, talking eagerly in light staccato syllables as their wooden clogs clattered on the flagstones under the gray branches and purple flower-cups of our old magnolia tree.

A week later, when the four expertly made sample dresses had been exhibited and the project explained in the Sunday morning class, each girl present, whether high school, normal school, nursing school, or university student, came up to me.

"Sensei, I'd like to make three or four little dresses."

"Sensei, may I make several, too?"

Even the little junior high girls want to try.

"I'm not very skillful at sewing yet, b may I try to make one, Sensei?" each sa shyly.

I overheard one little junior high gi dressed, as all schoolgirls are, in an u becoming dark blue uniform, whisp wistfully to another, "Oh, wouldn't it wonderful to own a dress like this!"

ALL THE FEEDSACK prints which t four girls on the committee had cut o were distributed in that one Sunda morning class. There weren't enou even for those girls. And there were thr more classes.

The committee met again, slipping soon as they politely could from t square brown cushions of the ratta chairs to the sage-green rug to divi another pile of feedsack prints. Th time there were forty. Each girl fold ten inside her silk *furoshiki* to take hon and cut. These were all distributed girls in the three evening classes. Ev then there weren't enough.

The boys, too, became fascinated the gay cotton-print dresses and the id of helping little war waifs in Korea.

"May I take one home for my sister make?" a tall medical student asked.

"I have a sister in high school, t She could make one. May I take one her, Sensei?" asked a banker's son.

"I HAVE THREE sisters, but I want make one myself." I thought Higa San, my husband's young interpret wasn't really serious. When he brou the dress back, the stitches were a lit crooked, I noticed, and the white thre rather gray. Still I didn't believe h until his mother corroborated his laug ing claim.

"All three of his sisters wanted to he but he wouldn't let them," she said. "

nsisted on making it all himself."

"There's an ex-prisoner living near my ome," said a senior boy who was plan- ing to spend his life in social welfare. He's just come out of the penitentiary, nd he doesn't have a job yet. He's a ailor. May I take two or three for him o make? And one for my sister, please?"

The thirty feedsack prints I had re- erved for other relief purposes were also ut into dresses and distributed by the usy brown-eyed committee.

The only resources remaining in our ouse then were some odds and ends of oolen yarn. Deft brown fingers made ese into booties and stockings for Ko- ean baby feet. The mayor's pretty slant- yed daughter added yarn of her own nd made a flower-petal shoulderette natching the booties. She used shades f red. From their own experience, they ealized how welcome bright colors would e in a bleak gray refugee camp.

"I HAVE NO SISTER to make a dress for Korean refugee girl," Shiraishi San said n careful English. "Instead I wish to ive this month's wages to pay for mail- ng the dresses to Korea."

He was the boy who worked in our arden for an hour or two every morning efore school, sweeping up the fallen eaves of the big camphor tree or the pink amellia blossoms or weeding the border f iris. His home was a little shop on a umble little street. He had three younger rothers.

He had become a Christian and was ager to enter the seminary and study for the Christian ministry, and I was eager to help him earn as much money as possible so that that dream might come true. When I paid him at the end of March, however, he gave all the money back to me. I couldn't change his mind. "I wish to help, too," he said repeatedly.

BEFORE THEY were sent across the Korea Strait to Pusan, the dresses were on exhibit for a week in two bedrooms of our gray house. Little gay dresses with flower-designs in reds, blues, yellows, and greens, lay in rows on the chenille spreads and fluttered from the low picture moldings of the four pale-green walls of each room. Fresh and gay as the hopes of youth they were.

Every one was neatly made. I had made only one change. The orange buttons with which the ex-prisoner had trimmed the red dress he made, I had secretly replaced with white ones. No doubt, however, the little Korean girl would have preferred the orange ones.

Each class, boys as eagerly as the girls, climbed the stairs and filed through the rooms gazing at the exhibit. The women of the two churches in our part of the city heard about the dresses and asked if they might come and see them, too.

And so in the twentieth century as in the first, and in all the centuries intervening, in Japan as in Palestine and other countries around the world, the hands of women and girls who love Christ are eager to minister to others in need. This is one of the immortal and beautiful traditions of the ages.

WHEN THE WORLD is thinking in terms of a violent end, the question is not will we be blown to smithereens, but will we be blown into Kingdom Come. —FRANKLIN CLARK FRY

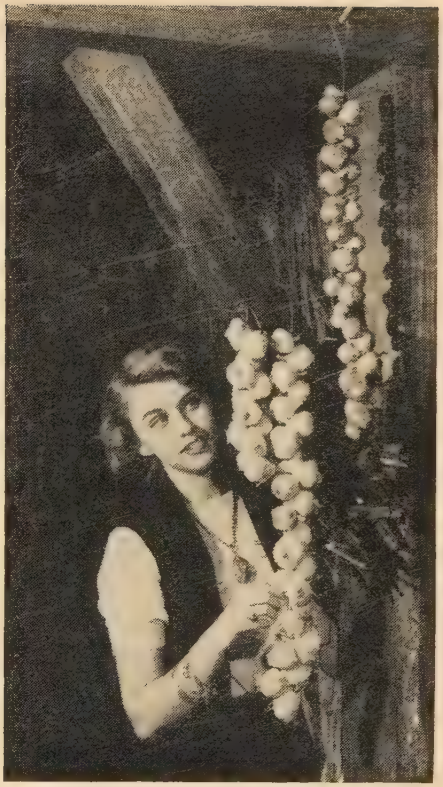
BIBLE GARDEN BLOOMS IN NEW YORK

"Bethlehem Inn," says the Hebrew sig over a door at New York's Botanical Gardens. Under the protective warmth of greenhouse roof is a section devoted plants and shrubs that bloom in the Ho Land or are mentioned in the Bible. T snow on the window sill is artificial. Sem tropical temperatures are maintained protect plants which could not normal thrive in New York's climate.

Outlined against model's arm (left) the Calycotome illosa, a briar growi near Jerusalem, which may have been us for the "crown of thorns" of Jesus. Cr saders identified it as the "Spina Christ —the thorns of Christ. It grows plentiful in Judea, especially around Jerusale

Hanging from the beam (right) are lusters of onions and garlic, plentiful in he Holy Land and as commonly used in ookery in biblical times as they are now.

Springtime flowers grew in abundance the fields of Palestine in the time of esus. Some botanists list more than 400 arieties of desert flowers found there, ut nowhere else on earth. In the Song of olomon is found reference to seventy- our various plants, although they cannot ll be easily identified today. However, he great variety of flowers, herbs, shrubs nd trees in the Holy Land is reflected the many kinds mentioned in the Bible.



The modern miss in the museum building of the New York Botanical Gardens holds in one hand a copy of the Bible and in the other some leeks, an herb and cooking plant described in the Bible. "We remember the fish we did eat in Egypt freely; the cucumbers, and the melons, and the leeks; and the onions and the garlick."

When the visitor enters the door marked "Bethlehem Inn" he finds himself in a spec garden where plants of the Bible flourish under a hothouse roof. Myrtle and Cedars Lebanon, fig trees, olive trees and pomegranate bushes grow side by side. There is well, with its wooden bucket, similar to many in villages and houses in ancient Palesti

Because we live in an area and in a time remote from that described in the Bib seeing the plants and trees described on its pages in a setting similar to that of Holy Land restores their reality. For that reason the Botanical Gardens in New Y City maintain this special section devoted to things that grew and bloomed in Palest —and in many cases are still found there.

Modern botanists recognize an unusually large variety of trees in Palestine beca of the differing climatic regions in this small area. There are about 3,500 species plants in the six general regions of the Holy Land. There are mountains, desert, fer valleys, cold regions in the north and tropical warmth in southern plains.

They Believe That Planning Pays

By BETTY WESTROM

Lutherans in San Francisco Bay area are developing strategy for home missions advance in booming, mushrooming suburbs

MAPS AND CHARTS on the walls, aerial notographs spread out on a long table—is didn't look much like a church meet-g. But the 22 Lutheran pastors sitting ound the table knew that these charts d maps and photographs might hold e key to the success or failure of their urch's program in the San Francisco y area.

The meeting in the education building Faith Lutheran Church in Castro Val-, California, marked one more step a giant, co-operative planning effort. r years National Lutheran Council dies had had a regional home missions mmittee, co-ordinating mission work the northern part of California so that e church might use its resources more sely. Many new home missions were eady thriving because the various oups had not competed for fields, but d worked and planned together.

But just a few months before, the com-ttee had begun to have the uneasy eling that the churches weren't being alistic about future possibilities in the y area. The committee sensed that its ns weren't big enough to serve an area ere dramatic changes were taking ce.

EVEN THE CASUAL OBSERVER could see t things were booming in the nine unties which ring San Francisco Bay. Construction was proceeding at a breath-taking pace. Homes, office buildings, schools, streets, industrial plants were springing up almost overnight.

But what did it all mean? Was this dramatic growth just a short-term thing, or would it continue for years? What had been the actual population growth? In which specific areas was future growth most likely to occur? How could the church best prepare itself to meet tomorrow's needs?

The committee decided to ask for help from the Division of American Missions of the National Lutheran Council. Would the division conduct a study of the Bay area? Men from the division's Chicago office agreed that a study would be valuable and welcomed the opportunity to organize it; but they pointed out that this was a job which couldn't be handled by one man—or even by a few men.

A meaningful study of the area could be made only on the basis of teamwork. It would take a lot of good hard digging at the local level to get the whole story. Could pastors and Lutheran laymen in the area around San Francisco Bay be called upon to take part in a large-scale fact-finding operation?

The pledge of co-operation was received, and the plan of attack was set up by the Rev. Walter Kloetzli, secretary of Urban Church Planning for the Council. The Bay area was divided into fifteen smaller areas for the purpose of study.

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ss Westrom is a member of the staff of National Lutheran Council's Division of erican Missions.

Each of these fifteen areas in turn was divided into smaller local units.

EVERY WORKER was asked to find out all he could about his own local community. No door-to-door census type of survey was required. Workers found that there were many other sources from which they could learn about population trends within their communities.

They found many of the figures available for the asking because other agencies in the community were interested in people. The schools were interested in people because plans must be made for the youngsters who would be using their classrooms. The telephone company and the gas company were interested in how many people would be using their services. Manufacturers were interested in people, both as a future labor supply and as a potential market for manufactured goods. Banks, railroads, construction companies—all seemed to be working on a "Bay Area Strategy."

Everywhere the workers went, they found new friends who were willing to share what they knew about the area. School board members, engineers, city planners, and industrial executives were interviewed. It was discovered that the area's Rapid Transit Commission was conducting a three-quarter-million-dollar survey to determine future needs. From an industrial group, the Bay Area Council, important data could be secured.

AT THE FIRST REPORT meeting, they were ready to begin piecing together the information they had gathered. Each pastor at the meeting had seen his own little community, but now he could begin to see the whole sweep of Bay area development.

One by one the subcommittee chairmen rose to speak, armed with facts and figures about San Francisco and Redwood City, Mill Valley and San Mate Larkspur and Burlingame. From ni counties and seven municipalities car the information gathered by the scor of members on the Bay area "team The history of each area, the number Lutheran churches now serving each, ar an estimate of the number of congreg tions needed within one year, two yea and five years were included in ea report.

Adding up the estimated needs fro all the areas, the group adopted as minimum goal for its ministry to the e panding communities the adding of congregations the first year, 18 mo within two years, and 20 more with five years.

Pastor Kloetzli of the National L theran Council supported their enth siastic estimates as he outlined inform tion gathered through conferences wi regional planners in two study visits. four large maps he pointed out the pre ent population of each area, the popul tion growth of the last seven years, t estimated growth of the next five yea and the expected percentage of increas The maps had been prepared by local la men under his direction.

They began to sense what it meant live in an area where there is an infl of 270 persons each day, where the pop lation increases on an average of ov 7,600 persons per month, where it is e pected to increase by 1½ millions in years.

THE PIECES OF THE PICTURE were beginning to fit together. Here were some areas already granted for occupancy, with various synodical groups ready to begin program. Here were a number of other communities, still unassigned, which seemed to hold promise. The maps became alive with meaning as the speaker pointed out the direction of growth in recent years and the areas of future growth. "Many large corporations now have programs of regional study," he said, and some of them are willing to share the material now in their files."

A utilities company representative explained informally how his company keeps a check on building expansion. The pastors learned how teams of men take inspection trips to new sub-divisions and keep up-to-date card files on all the building programs in an area. Newspapers, advertisements, and reports from acquaintances all prove valuable sources. He pointed out the costliness of haphazard guesswork for a company which must have requests for basic supplies cleared two years in advance.

There was a geography lesson, too. Dr. James Parson, associate professor of geography at the University of California, sketched the background of the Bay area's history—its topography, the influence of this upon growth in the past. He also gave his idea of what future developments might be.

A DINNER CONCLUDED the meeting, but it was by no means the conclusion of the project. As they left Faith Lutheran, the members of the "team" carried with them their next assignments. The list of fields granted still had to be checked against the list of fields apparently needing quick attention. Plans were also to be suggested for allotting these fields so that the church bodies might secure options for land, thus saving mission funds.

The toughest part of the job still lay ahead—the job of organizing missions, enrolling members, building churches. But Lutherans in the Bay area had at least taken a long, objective, realistic look at the problems to be solved, and now they were on their way.

MOST OF US NOWADAYS know little about the job of a country minister in a small parish. Our horizons have widened, our distractions have multiplied, and it is difficult to envision a life circumscribed by the limits of a rural township and hardly touched by the affairs of the outside world, where the main amusements were of the people's own making: church suppers, clambakes, plain and fancy backyard-fence gossip and general-store conversation. The topics for Sunday morning sermons were leading news items in the weekly paper. There is a kind of greatness which comes out of making such a life meaningful, a kind of unconscious greatness that once spread itself over the land from Massachusetts to Oregon, that began to vanish with the advent of the automobile, the movies, and the radio.

—ETHEL F. BLAISDELL in *And God Caught an Eel* (Coward-McCann)

"I Was Saved for a Purpose"

By WILLIAM DINWOODIE

Twice snatched from death at the hands of the Red
Dr. Laszlo Gero now plans to bring God's word to othe

A WISTFUL LOOK came into Dr. Laszlo Gero's deep-set eyes as he began packing his bags. Within a few hours he would be leaving Cleveland, Ohio—his home for the past four years—for intensive study at Chicago Lutheran Theological Seminary.

But his thoughts, he admitted, were far from the immediate past or the future. He was thinking of the night, ten years ago, when a sudden loss of memory on the part of his prison camp commander saved him from almost certain death before a Russian army firing squad.

THE INCIDENT TOOK place in the American prison camp at Regensburg, Germany. Living in makeshift quarters in the camp were 50,000 Hungarians, Germans, White Russians and Poles who had been rounded up by the Allied armies in their rush toward Berlin. Barbed-wire barricades, set up around the four sides of the camp, were constant reminders to the shivering, half-starved refugees that they were prisoners of war.

One night a soldier relayed word to Dr. Gero that he was wanted by the camp commander. Leaving his hut and following the soldier across the dark compound, the prisoner was filled with misgivings. He wondered if he had broken a rule of the camp. What new punishment was awaiting him?

The camp commander, a veteran army major, was leafing through a stack of r ports when Dr. Gero walked inside t headquarters' office. The electric lig above the officer's head picked out t silver in his dark brown hair, the de lines in his weatherbeaten face.

STANDING BEFORE the major's desk, D Gero heard the most ominous words th could come to him: "The Russians ha asked me to surrender you to them."

Then, sensing the fear in his prison the major hastened to add, "But y needn't be frightened. Things aren't bad as they seem."

"How's that, sir?" Dr. Gero manag to ask.

The major leaned forward in his cha His hands were clasped on the desk b fore him.

"I'M WELL AWARE of your reco Gero," the officer said. "I know of yo articles against the Communists in t Budapest papers. I've also heard of yo broadcasts, denouncing the Reds, o the radio network in Hungary. To tu you over to the Russians now could me but one thing—you'd be hauled befor firing squad within 24 hours. I'm u willing to let that happen."

"But how can you help yourself?" D Gero was frankly puzzled. "The Russi are your allies. Don't you have to tu me over to them?"

An impish grin warmed the majo face as he said, "I don't if I can't re you. Sometimes it's convenient to su

Mr. Dinwoodie is religious news editor for the Cleveland "News."

COMMUNISTS COULDN'T CATCH HIM
Dr. Gero

loss of memory and drop a name from
e official prisoners' roll. Yours has been
ropped. I doubt if you'll have any fur-
er trouble from the Russians."

Dr. Gero was light of heart when he
ft the major. He thought the danger
om the Communists was behind him.
lonths later, after his transfer to another
mp, he found how mistaken he had
een. The Russians came after him
gain. This time he was saved through
e quick thinking of a woman army
ficer, attached to the camp.

WHAT DID THESE two escapes from the
eds mean to Dr. Gero? Thoughtful
hen I put the question to him, he said
nally, "I was led to believe that my life
ad been spared for a purpose. It was
en I determined to make the most of
e time that was left to me. That's the
ne big reason why I'm now preparing
enter the ministry. True I'm older
an most—44—but my experience and
ckground should prove of value in my
attempts to be of service to others."

Anyone looking into Dr. Gero's record would be forced to agree with him. Born in the small town of Gyor, Hungary, he spent eight years at the local gymnasium and a year at the officers' training school before he entered the university at Kolozsvar where he obtained a doctorate in law and politics.

For the next few years he worked on newspapers in Gyor and Szeged. In 1938 he was named a second lieutenant in the Hungarian army.

ASSIGNED TO THE propaganda division, his articles against communism appeared frequently in the Budapest newspapers and his name became a byword to radio listeners.

In 1941, he was detailed to active duty, facing the Russian army at Stalingrad and later in Austria. He was taken prisoner by American troops early in 1945. At Regensburg and other camps he served as a dishwasher and waiter.

Released in 1948, he obtained employment as a teacher of refugee children. That same year he met Gisella Halemba, a former office worker for the German railroads, at a village dance. The two were married May 6, 1950, in the Lutheran church at Belapping.

IN NOVEMBER 1951 the Geros were one of 100 families to come to this country under the auspices of the First Hungarian Church of Cleveland. From the first Dr. Gero became active in the church, assisting the minister, Dr. Andor M. Leffler.

He was employed as an assembler in a furniture store by day and spent his evenings visiting German displaced families in the vicinity of the church. Soon forty of these families were holding services in the church and Dr. Gero was elected president of the congregation.

Convinced that he should become a minister, Dr. Gero told the pastor of his hopes. Dr. Leffler agreed and obtained a scholarship for him through the ULCA Board of Education. Dr. Gero believes it will take him three years to complete his theological studies at the Lutheran Seminary in Chicago. While again a "student" he hopes to continue his chur work. After that—

"I'd like to center my ministry amo German and Hungarian refugees larger cities," Dr. Gero said. "In th way, I think, I can help repay this cou try for its many kindnesses to my w and me."

Someone's Knocking at the Door

By MYRTLE SEVITS STOUT

No one is ever completely forsaken and alon but the heart's door must be opened from insi

MAGGIE WAS ALONE after seeing Jim off to the hospital. Young Jimmie was sleeping; Jim's mother had gone home. Beginning in childhood days when her feet went to sleep dangling from high slippery pews, Maggie had believed in God's presence and care, yet she was now desolate—desolate as the sooty melting snow and gray house-fronts down the smoggy street.

She turned her chair about, picked up her Bible and held it in both hands. "Here are the words," she was thinking—but she needed more than words! Numbly she leafed the blurred pages. If somehow she could get through to God!

Maggie was surprised, when she raised her eyes a moment later, to see on the wall the reproduction of Holman Hunt's painting of Christ at the door. She'd known all along that it was hanging there, but somehow it seemed different. She caught her breath when she realized what it meant for her present situation.

There was a welling up of hope as soon as she began to recall the text, "Behold, I stand at the door and knock—"

MAGGIE WAS CALLED to the door by startling knock. It was only the collect from the dairy; but upon returning to h chair she asked herself, "What if it h been Jesus actually at the door?"

Suddenly her ardent longing to have so opened her heart's door. His co forting presence did come in and t high walls of frightened loneliness f away as tears of bitterness turned to lieving tears of loving trust.

It is strange and disconcerting for Christian to feel even transiently ber of the presence of his God. We do n want it to be so. How does it happe There are many walls that may myste ously rise, enclosing us without our co sciousness of having built them.

THERE WAS GEORGE who, having mind investment in a small filling stati just outside of town, talked with an quaintance whom he considered a s cessful businessman. He wanted advi Injudiciously he discussed the exact lo tion, its possibilities as he saw it, even amount of capital he could put into it

He received some very general advice
d on the following Saturday, having
me to a decision, he went to the owner
present his proposition. He was too
e. The place was sold—to the business
quaintance—at a slightly higher figure
an he could have paid.

George was a sincere young Christian
no couldn't have dreamed of such trick-
y himself. He was shocked and deeply
rt. He carried on as usual in church
d home, but as time passed he felt that
s worship and prayer life were some-
w becoming unreal. He had been go-
g 'round and 'round with his injury
til his inner being was enclosed with
sentment.

George heard the voice at the door.
e saw the error of putting himself at
e mercy of a less scrupulous man. He
und himself growing sorry for one who
aced material gain above fellowship.
e confessed that he himself had let the
ss of a material achievement endanger
s spiritual well-being. Christ had come
and the walls crumbled.

MARTHA OF OLD let her cares estrange
r from the Master until she heard his
ice in gentle reproof. There are the
fling walls of doubt, of fear and many
ore.

Regardless of the cause, the Maggies,
e Georges, the Marthas and each of us
ve one failure in common when we
se the sense of God's nearness. The
ult is self-absorption. The requisite for
llowing Jesus is self-denial. In the mo-
ent that, for any reason, we stop to hu-
or self or exaggerate the importance of
lf we begin to lose contact with him.

It is no mystery to find ourselves alone
d inadequate when we have allowed
ir human nature to take over. More
rsistent "practice of the presence of
od" is our hope for more constant com-
union.

As a simple aid to this practice, to return to Maggie's idea of an actual knock, it is interesting to think of varied situations when a knock comes at the door. Sometimes it seems unwelcome.

PERHAPS EVERYTHING is going wrong in the house. The baby is fussy, the living room is upset, you are late with your washing, the stew has scorched and the clock is racing. A knock. Oh, what a time for company to come!

But it is Jesus who comes in. The tension is gone. Trifles reduce to correct proportion. First things become clear and less difficult. There is peace and power.

A man isolates himself in his office to wrestle with a hard decision involving a tangle of unsatisfactory alternatives. Despite his orders a rap sounds on his door. An unpardonable interruption. Oh, no, it is the Master! Quietly the contradictory facts begin to fall into place, calm wisdom guides him and the problem approaches solution.

There is grief in the house. How welcome is the entrance of Jesus who wept in sympathy with his Bethany friends, even though he had come to restore Lazarus to life! When he is present we realize at once that there is a power stronger than death and that the night of weeping is only the prelude to the dawn.

Or here is a gay family gathering with the whole place jammed with relatives young and old. When a knock comes there is a half-resentful break in the hubbub. But it is not an intruder. It is Jesus with beaming face.

Whatever the nature of the wall, flimsy or seemingly impenetrable, there is always a door. God is waiting there. We have only to find the key to our locked-in condition—a confession, sincere longing, love, trust. We have but to say, "Come in, Jesus!"

Why Does the Pastor Face the Altar?

By L. DAVID MILLER

Visitors to Lutheran services are sometimes confused by clerical gyrati

"WHY DOES THE MINISTER turn his back on the congregation?" asked a visitor in a Lutheran church. "Is he worshiping the cross on the altar? If not, why doesn't he face the people? I never could get inspiration from the back of somebody's head, even a minister's!"

Such a reaction is typical of many unchurched people who are first introduced to liturgical worship. Even visitors from other Protestant churches may be baffled by the "strange" practices of the Lutherans. To some extent, Lutherans themselves do not understand the worship customs that they accept and take for granted.

THERE IS A REASON for facing the altar and facing the congregation. It is more than just an accidental tradition, serving no other purpose than to perpetuate a meaningless custom. It is a tradition that has been preserved because of its significance. When properly understood, facing the altar and facing the congregation interpret the meaning of the liturgy.

When the minister faces the altar, he is speaking for the congregation, and himself, to God. This does not mean that he is making an idol of an image on the cross, or a mosaic, or a picture, or an art window above the altar. It does not mean that the altar itself has magical significance. But there is special meaning. The altar represents the presence of God. It is the focal point of worship. The minister and congregation face the altar to offer God prayer, praise and thanksgiving.

THERE IS EQUAL significance when minister faces the congregation. He comes God's spokesman. He brings Go blessings to the worshipers, reads Go Word and interprets it.

Even in preaching, the pastor faces congregation because preaching is proclamation of God's Word. In m congregations ordinary announcement congregational events are deliberat omitted from the service because they trude on the liturgy. Facing the cong gation to announce a church supper pastor doesn't necessarily speak for G

By following the position of the m ister as he alternates facing the altar facing the congregation, it is easier understand the meaning of the serv The minister never turns his back on congregation. He faces the altar as represents the people before God and faces the people as he speaks the Word God in the role of God's spokesman.

THE COURTS

I DIDN'T MIND walking in the rain until felt a drop hovering on the end of my se. That was just a little too childish r a woman with three children. Once on a time I'd have thought it was quite mantic, especially if Dan was walking th me and getting drenched in the me downpour. Now I was just pro-ked at the perversity of circumstances. To have it rain on the same day that e car was in the shop and I had prom-d to help clean out the altar guild cup-ard and set the church to rights after ster was annoying—to put it mildly. nd mildly is the only way anyone set-g out on altar guild business should t anything!

I pulled my scarf lower over my fore-ad, clutching it tightly under my chin. y boots slopped through one puddle er another. The church was just ound the corner now. I looked forward the haven where I would find dryness, endly laughter echoing through the ilding, and just possibly a pot of coffee the stove in the basement kitchen.

WITH THE SMELL of coffee practically my nostrils, I hurried on. Funny how ick we are to say things that are in-ded as a joke, only to have them mis-e. I thought of the meeting at Florrie chs' home the other evening. Since she ows from experience that most of us e coffee, she had made only a small t of tea and gallons of coffee.

As she asked our preference and one rson after another asked for coffee, e said, "I guess you're not a good Lutheran if you don't like coffee." And wouldn't you know, the very next person would be Mrs. Soames who was a Methodist until she came here? Smiling, but with no sparkle in her smile, she said, "I am afraid I'll have to say tea, even if it means I'm not a good Lutheran."

Poor Florrie! She never says much to show how she feels, but I could tell from the way she set her lips in a thin line she would like to bite off the end of her tongue. We all began talking and laughing about nothing to cover the awkwardness. We had to talk about nothing because we just couldn't say what was in our minds.

I wanted to tell Mrs. Soames for pity's sake not to be thin-skinned and take offense, because lots of Lutherans say that without really meaning a thing by it. And I wanted to tell Florrie not to feel flustered, as she certainly wasn't the first person to make that same dumb remark. Unfortunately—or is it fortunately?—you don't say things like that.

BLANCHE LIGHTMAN began talking animatedly about a puppet show the junior high school PTA is sponsoring. Claire Mawson broke in with some news she had heard about our mission in Japan. Eloise cut that short with some remarks about how the women who come into the shop where she works never know what they want till she tells them. Anything but silence seemed our goal.

Not that we are ever very silent. As I gave a mighty tug at the heavy church door and stepped into the dry entrance,

I could hear distant voices chatting along. At first it was hard to tell whether they came from upstairs or the basement. Then the odor of coffee told me my hopes were not in vain. I removed my boots which were making puddles on the freshly waxed floor, and followed my nose to the kitchen.

"WELL, WELL, better late than never," sang out Blanche Lightman.

"Don't tease me," I retorted. "At least not till I get dried out a bit. I am soggy all the way through."

"Why didn't you call me to pick you up? I could have done it easily."

"Oh, I guess my mind wasn't working very well." I didn't tell her I'd had three interruptions, the gas man and two telephone calls, while I was trying to do a little quiet Bible reading before leaving for the church.

"Well, have a cup of coffee and then you can either go upstairs where Mrs. Schmidt has already started on the altar guild closet or you can stay down here where we're going to take a few stitches in some of the choir vestments."

"Um, this tastes good. I thought we just did look after the vestments?"

"That was way back in the fall, and some of them are getting rather ancient. The yokes are fraying pretty badly."

"Well, if you have enough helpers down here, I think I'll go upstairs. I did enough sewing before Easter to last me awhile."

AS I ENTERED the church itself, I could almost feel its reverent peace enfold me. Beyond the chancel, I could hear women's voices, but they were softened as was fitting in that place—quite unlike the gay chatter in the kitchen. Thankful for the moment of solitude, I dropped into a pew and bowed my head. My interrupted devotions had left me feeling "jangly," a feeling that even the friendliness of t coffee hour had not dispelled. I sat s for a moment, then opened the Comm Service Book to the collects, marveli once more at how many of them se to have been written just for me.

When at last I felt quiet inside, walked up the center aisle toward t cross. Keeping the altar always prope dressed makes a little extra work some of us, but it does help to make feel that this is really God's house, just a place fixed up like a stage for morning service.

I know that He is everywhere and t no one place can contain Him. Yet this particular spot I can be conscio of His presence in a way that is pre hard when the gas man is as determi to read the meter as I am to pray! T gleaming cross before me recalled Good Friday and Easter experie through which we had just gone. I v ready now to go to work.

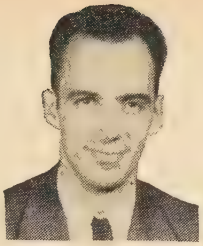
IN THE SMALL ROOM beside the ch cel, I found Kathy Matteo mounted o step-ladder, handing things from the shelf of the closet to Mrs. Schmidt w placed them on the flower table. "C Connie," they greeted me, "we need scrub bucket." "See if there's one in hall closet." "If it isn't there, it's in basement."

"Yes, your majesties. How ab rags?"

"We have some. But we can't do thing without the bucket. These shel are too dirty for simple dusting."

As I went back I found myself hu ming a parody on the anthem our ch sings so often, "I had rather be a scr woman in the courts of the Lord than dwell—" I caught myself up sh slightly shocked at the tricks of my mi Then I grinned. To no one in particu I announced, "Well, I would!"

CHRISTIAN ICTIONARY



PHILIP R. HOH

"DEATH"

THE MYSTERY OF DEATH and the ques-on of the life beyond it have occupied an's attention ever since the first person ed. Peoples of all ages and of all lands ve formed conceptions of the existence yond the grave.

The Buddhist believes in Nirvana, a al condition that is the end of exist-ce, release from life. However, only e purified soul can cease its struggle, ay have to pass through several lives fore achieving its goal of nothingness. abylonian peoples have believed in a and-of-No-Return, a dismal cave-like ea where all is bleak and murky. gyptians hoped to go to the realms of e god Osiris. Nature worshipers hoped unite with Mother Earth in death and be reborn as flowers are in spring. eutonic tribes longed for Valhalla. merican Indians spoke of the Happy unting Ground. Early Hebrews be-ved departed souls resided in Sheol.

The caveman buried his dead with eapons and rice beside him as prepara-on for the possible life ahead. Egyptian bility constructed "soul ships." Others ve burned their bodies on pyres to ise them to the gods.

SOME BELIEFS grew out of despair. me came from wishful thinking. Many ntain partial truths that may come from al insight into the actual truth. Most ligions are characterized at this point doubt and unrelieved sorrow.

Christianity is unique in that it possesses well-founded certainty concerning the life to come. Yet even in Christianity there are many questions that must remain unanswered for us this side of heaven. But the essentials have been revealed to us through Jesus Christ.

DEATH, THE BIBLE STATES repeatedly, is the result of sin and not part of God's original plan for us. Yet in death, as in all things, God can work good for those who love him. Death provides an escape for those who do not wish God's company. For those who are ready to love and serve their heavenly Father, it provides a transition to a richer and more intimate service.

Of prime importance in Christian thinking is the knowledge that God has power over death, that this final enemy of man is defeated by the power of God. Had there been no Easter and had Christ not been raised, then all our religion is in vain and of all men, as Paul says, we are the most foolish. But Christ did rise. The sovereignty of God is assured. We who are united to Christ by the baptism of the Spirit, and who will die in him, have the promise that we shall rise in him to a further life. Death has lost its sting, the grave its victory.

WHY DOES DEATH come when it does, early to some, late to others—or what really is early and late? Why should we hope to live out a long earthly life, feel cheated if we die young? Is it not a gain to die in Christ? Is not therefore an early death preferable? Many of the world's greatest minds have wrestled with this question, why does death come when it does?

The playwright, Marc Connelly (*Green Pastures*), suggests that Moses died when his job was finished. Thornton Wilder (*Bridge of San Luis Rey*) builds his en-

tire novel around that idea. But what about John Keats, Raphael, Schubert, all who died in their youth and with great works left undone? And what of the babies who die?

Sometimes the answer why one died and another lives seems clear enough. Sometimes the blessing is obvious. But sometimes not. The question of the time of death is one of those many heavenly things which humans do not understand. Probably—no, certainly—it is far better for us that we don't. So long as God knows what he is doing—and that we can always count on—we can be satisfied.

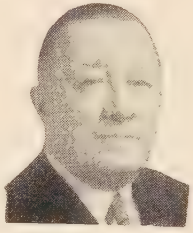
WHAT IS THE experience of death like? Again, there are many attempts to answer. To the prophet Elisha it was for Elijah as though he were carried to heaven in a chariot of fire. Richard Wagner pictures the death for warriors as being carried by the Valkyrie into Valhalla. Jan Sibelius (*Valse Triste*) scores it as a frantic dance played by Death as he beckons the dying.

Robert Browning writes of it as the "last fight," and in an interesting poem, "An Epistle," refers to the resurrected Lazarus as walking around on earth seeking to die again, longing for the happy existence of which he has had only a glimpse. Motion pictures are fond of depicting death as walking through a dark door into the light beyond, or climbing on invisible steps through a swirling mist, usually light blue.

Some people, fearing death, writhe in agony, grow hysterical at its approach. Others, like Woodrow Wilson, say calmly and serenely, "I am ready." A few, like Paul, knowing they have fought the good fight, anticipate it with joy and confidence, knowing a crown of life awaits.

Most fear of death comes from its strangeness to us. To each it is an absolutely new experience. But so was being born—and for most of us that tur out rather well—if we do say so selves. Perhaps death will prove sim Our questions will be answered when each of us goes through the exp ence for himself.

Until then, and when it happens, can be, with Paul, joyful in anticipat confident in faith, that the God raised Jesus from the dead shall also r our bodies, that the glory of Easter some day come for us.



PERSON PROBL CLIN

By EARL S. RUDIS

Telling of death

QUESTION: We had two children, our third one died at birth. Later blessed us with another child. In spe ing of our family, when should we m tion the baby who died? And when

REPLY: Children vary somewha their readiness to receive and abs information of this kind. Not all ready at the same age, for they do all develop in the same way or at same rate. But, in a general way, are likely to be ready by the time start to school—some even earlier.

When you tell the youngsters, d make any special affair of it. Try find a situation (or create one) w you can refer to it in a rather offh way, indirectly, so as not to arc great emotion or to create worrie moodiness. After you have given story in a simple way the children likely to ask questions. Answer t

ruthfully, but do it in a casual way, vithout tears or other emotional ex- ɔression. If you find emotions over- aking you at what seems to be the ap- ɔropriate time, postpone the telling ıntil you are in full command of your- elf.

Such a telling should enable the ʏoungsters to accept the facts without ɔronounced stress or worry. If further questions arise later, treat them in the ıame casual way.

e difference

Question: I was reared in an isolated al area. As a result I did not mix ll after going to the city to work, and ʏer with the opposite sex. Our family ʏer demonstrates affection. I am now t fifty and crave affection.

During the past year I have made some ly contacts with a young man—thirty ırs my junior. He is a newcomer and onely. We have attended shows in a ɔup. But on rare occasions when we ɔpen to be out alone, he gives me af- tion. We have talked this over and ɔw that this can mean only a pleasant ening. We really do not date. Is it ong for me to accept him? Neither of has been married. Because of my me, community, and age I'll probably make any other social contacts.

Reply: The age gap between you and your newly-found is very wide—but not too wide to call forth affection and its expression, as you have indicated. Your desire for affection is natural and legitimate, as is that of your friend. Your companionship with this young man is in order as a social friendship, but beyond that it becomes extremely questionable. Any consideration of marriage would involve a number of complex and difficult problems, and both of you should take a very conservative and cautious view of it.

It is true that a number of investigations show that marriages with the wife older than the husband have worked out very well. But a difference of thirty years is extreme and is attended by a number of reasons for going very slowly.

1) This man is young. It is very likely that sooner or later—probably sooner—he will become interested in a girl of approximately his own age. If you allow yourself to entertain romantic hopes you may be doomed to real disappointment—and perhaps resentment.

2) Your young man friend, at his age, has a right to look forward to a marriage which can result in children. Practically everyone desires a family. Is it fair to encourage him toward a disappointing marriage?

3) With such a great gap in years, your characteristics must be very different. Your friend isn't yet out of adolescence, whereas you are in middle age. Can a successful marriage come out of such a discrepancy? It is doubtful.

4) Note that continued meeting, despite intent, could ripen into love and desire for marriage. You had better keep this relationship on a very restrained friendship basis if it is to continue. It would be to the advantage of all concerned if you considered this a temporary acquaintanceship, and set yourself the interesting project of finding someone nearer your age for any possible romance.

5) If marriage should become a serious consideration both of you had better study very carefully all the implications of such an unbalanced alliance.

Luther and Social Action

Faith Active In Love. By George W. Forell. American Press. 189 pages. $3.75.

Dr. Forell's aim in this book is to present a vivid and accurate picture of Luther's so ethics, correcting major errors in previous interpretations and showing how important s an understanding is for today.

His plan is to give little weight to Luther's on-the-spot and often contradictory spe comments on social matters. Instead he studies the whole structure of Luther's though try to discover basic principles of Luther in regard to Christian social action. In describing four basic principles, he uses extensive quotations from Luther's writing, often in fresh translation.

For example, in describing what he calls the methodological principle, he shows how the systematic Troeltsch tried to fit Luther into his Church-Christian, Sect-Christian alternative pattern, which resulted in serious misunderstanding. Luther attacked rigid systematizers, since he believed simply that man's relationship to God through Christ was the foundation and core of all life. When that "faith" is effective, God makes his love available to act through the believer upon individuals and society.

One of the author's points is that Calvinists, Roman Catholics, and the otherworldly sects, in their various attitudes toward the state, have far less basis for brave and vigorous activity in politics than Lutherans have. Luther is portrayed as trying to bring his Christian insights to bear upon the social order in his efforts to reform schools and churches, restrain usury, counsel fair trade practices, and organize the rehabilitation of the poor. His own activity in the political field, considerable as it was, would have been much greater if he had not strongly believed that the whole world would end any day.

Here is a scholarly and forceful book that should have wide use among church leaders. Though great strides have been made in social action in the last twenty years among Lutheran groups, much misunderstanding and opposition remain.

The conclusion of the book rightly includes a warning regarding the anguish and despair that come to many because they not see the limitations of all human eff in Christian social action. The whole f of the book, however, cries for faith n active in love—in action toward individ and social organization, as displayed by German monastic who did not stop at re ing theological conclusions but, placing life in jeopardy, dared put those conclus into loving and fearless action.

Oneonta, N. Y. HERMAN KEITE

Convincing Sermons

20 Stewardship Sermons. By pastors of Evangelical Lutheran Church. Augsburg. pages. $3.

Augsburg has produced another nificant volume in its "20 Sermons" s with these stewardship studies by pas of the ELC.

The unique character of Lutheran pre ing is obvious here. There is no bid for plause. Here is neither the prophetic t dering of the social gospel nor the "peac mind" diet of many pulpits. Rather, varying degrees of success, the tw preachers take an expository approach the scriptures, ground their discourse evangelical doctrine, and communicate Word effectively and convincingly.

Some laymen, and perhaps pastors, bristle at the plain talk. Church offi will resent the guilty charge of "compo ing a felony" for passing lightly over stewardship failures of their member Few will accept the observation that n congregational budgets are a "fair war to God that His ministry is welcomed looked for . . . but He'd better be sati

h this figure." Others will consign the ole book to the ash-heap of legalism be-se its authors dare to mention tithing.

The fundamental contribution of this vol-e lies not in its originality but in its the-gical and biblical basis for Christian vardship. The practice of the Christian is considered the result of the grace and rcy of God through Christ. The Chris-steward is the consequence of belief. begins with the experience of redemp-in the whole man. He lives in obedi-e as a "new creature." He seeks not ssings but an expression of gratitude.

Ramsey, N. J. J. Russell Hale

urch and Politics

he Church, Politics, and Society. By James Pike and John W. Pyle. Morehouse-Gorham. pages. $2.75.

hould ministers preach on political ques-ns? Should the church advise its members how to vote? Are there a lot of Com-nists among the clergy? If state laws uire segregation, should churches encour-breaking the laws? Are pacifists the y true Christians?

cores of such questions are answered in brief book. Dean Pike and Canon Pyle the New York Cathedral did some "dia-ues on current problems" on the ABC io network in 1954. Here are the scripts, sisting of questions and answers.

The church is accused of being "too much cerned with political and social ques-ns" and with "not being concerned ugh." The authors define the proper its of the church's competency and con-n, and urge churchmen to exert their uence up to these limits. The dialogues ke lively reading. They deal with im-tant questions, and illuminate present-social responsibility of the churches.

G. E. R.

e Gospel Narrative

he Story of Jesus. By Manuel Komroff. The n C. Winston Company. 154 pages. $1.50.

The Story of Jesus, by the author of *In Years of Our Lord* and *Jesus Through Centuries,* is a simple narration of Christ's life. It is factual, without fancy phraseology or wild flights of imagination, yet warm and attractive. The book is written in five parts—"A Child Is Born," "Return," "The Ministry," "The Week of Destiny," "The Resurrection"—and a supplement, "A Guide to Great Events from the Gospels of the New Testament."

The Story is not a critical study or theological treatise. The author deftly intersperses his own narration with the (for the most part) biblically recorded conversations of Christ and his contemporaries. One gets the feel of the stress and strain of the times, as well as the emotions of those who become part of the drama of Christ's life.

Though the lay church workers will profit by reading this book, it would also be a good book for the unchurched to read. Though it preaches the Gospel, it is not preachy. Snyder Alleman

Red Lion, Pa.

Book Brevities

Followers of the Way. By Carl J. Scherzer. Christian Education Press. 120 pages. $1.75.

Brief, clearly written comments on several dozen biblical people describing important events in their lives or basic characteristics of their personalities. They are good "youth sermons."

The New Bible. Pro and Con. By William Carey Taylor. Vantage Press. 351 pages. $3.50.

Nobody has made a more ruthless, bitter, detailed attack on the Revised Standard Version than this. The "Boston-New York-Chicago axis" of "modernists" and "rationalists" has attempted to undermine the Scriptures, says this Southern Baptist missionary.

Bible Words Have Changes in Meaning. By Luther A. Weigle. Thomas Nelson. 36 pages. 35 cents.

A special dictionary is needed for understanding the King James Version, explaining more than 2,000 words or word-groups commonly used in King James which no longer mean what they did 300 years ago. Dr. Weigle lists 857, and gives the modern English equivalents used in the American Standard or Revised Standard versions.

IOWA

Iowa Pastors Report on Success of Stewardship Pl

By ALFRED J. BEIL

DES MOINES—The success story of the Iowa Synod's Stewardship Sector Project was told last month at the ULC Stewardship Conference in Dayton, Ohio, by four Iowa pastors. They had been asked to report on it by staff members of the stewardship department.

Mr. Chester Myrom, director of the project, introduced the report by saying: "Iowa is the state where automobiles in the latest colors appear in the farmyards, and where before the Sector Program was introduced, the most frequent gift to the church was 25c per Sunday."

The stewardship future of the church looks more hopeful for 1955. Pastor William H. Swarbrick, St. Mark's, Dubuque, reported: "In 1954 the most frequent gift was $1, and in 1955 it is $2 per member each Sunday." He also stated: "The congregation voted to pay all benevolence quotas 125 per cent in 1955."

Pastor Raymond H. Tiemeyer, reporting for St. Luke's, Sioux City, said: "It will not be hard for you to guess how enthusiastic we are when I tell you that our venture goal was $27,027, and the pledges amounted to $28,048, or 105 per cent. The 1954 pledges amounted to $14,400 on a $16,000 budget." Pastor Tiemeyer gave attendance figures: "The attendance emphasis, during a six weeks' period of the Sector Program, showed an increase of 75 per cent per Sunday, over a year ago."

The conference wanted to know about the stewardship plans in Iowa for 1955. The chairman called upon the Rev. Eugene R. Harrison, St. John's, Council Bluffs, chairman of the synodical committee. He reported: "We have just taken action to continue the Sector Program another year. Only 16 out of the 37 congregations used the complete program in 1954. We are going to set up eight area meetings again this y to report on the success of the 16 congr tions, with the hope that all will partici in 1955."

Synod President Alfred J. Beil was a by the conference to speak to the joint sion of synod presidents and steward leaders. He reviewed the success stor individual congregations. He stated that synod had received the program with g enthusiasm.

He gave figures on attendance at series of eight area meetings—440 ch council members attended the first mee 336 stewardship committee chairmen tended the second—and explained that sides the congregations participating per cent, 11 used a modified program, used their own program, and six did report their results."

In conclusion, Dr. Beil recommended Sector Plan to the presidents of synod saying: "The 16 participating congrega increased their pledges 89 per cent 1954, and the cost of promotion was 49c per member."

ORGANIZATION of Zion Church, Do on Oct. 20, 1849, as first English congr tion in Iowa connected with the synod be commemorated by a marker to be pl on the church grounds Oct. 16 when congregation celebrates its 106th ann sary. Zion Church, supplied by Dr. Ed A. Piper, was returned to the ULC by Augustana Lutheran Church after a y attempt to develop it into a mission co gation. The marker will be given by synod and will mention Jacob Scherer, sionary explorer from the Illinois Syno Zion's organizer and first pastor.

Redeemer Church, Des Moines, comp a $26,500 sanctuary and dedicated i Feb. 27. The exterior of the church bui

W HOME FOR AGED IN WISCONSIN: Racine Lutherans bought a former city hospital to vert it for use as home for older people. The property, valued at $300,000, was bought for ,000, $40,000 more was spent on remodeling, furnishing. Opening date was March 27, present acity is 38. ULC churches in Racine have ample representation on home's governing board.

l been completed and dedicated in 1951. Dr. Alfred J. Beil preached the sermon l conducted the dedication service. The v. Arthur M. Simonsen is pastor.

W JERSEY

omen Fill Council Posts

New Jersey Congregation

By RALPH I. SHOCKEY

TRENTON—Three offices in the church ncil at St. John's Church, Passaic, were ed by women at the annual organizational eting. This is perhaps the first congrega- n in the synod to place executive leader- o in the hands of women of the parish. Mrs. Gotthold Rose, president of the coun- cil, has been a member of the group since 1952 when a constitutional amendment opened membership to the women of the congregation. Mrs. Edward Husselrath was elected treasurer and Miss Gertrude Schneeweiss, secretary. Committee positions were filled by men.

THE SYNOD CONVENTION in May will be extended to four days because of the volume

. AND IN PENNSYLVANIA: All 49 congre- ions of the Lancaster Conference have a e in the $110,000 Lutheran Home dedicated . 6. The spacious three-story brick building downtown Lancaster can house 20 aged sts to be accepted on the basis of need.

NEW JERSEY . . .

of business to be transacted. Action will be taken on proposals for ULC constitutional amendment, made at the Toronto convention; proposals for additional staff members, and other urgent matters. The sessions will be in St. John's Church, Ocean City, May 23-26.

A major achievement of men of Grace Church in Fords, N. J. (extension of Grace Church, Perth Amboy), was climaxed with the dedication of a parish building constructed through their labor. The original structure was built in 1924 to provide for children of the Perth Amboy church who were living in the Fords. It is now a sizeable building with ample space for worship and social services.

Dr. Edwin H. Knudten, synodical president, conducted the first service Feb. 27 and dedicated the building. The Rev. Herbert F. A. Hecht, under whose leadership the building program developed, and the Rev. Herbert W. H. Hageneau, Central Conference president, participated.

Several hundred confirmands from the Southern Conference held a rally in St. Paul's Church, Mt. Holly, March 27.

Renovation of St. Paul's Church, Linden, by members who will donate their labor, was decided at a congregational meeting March 20.

Annual convention of the synodical Brotherhood will be held at the Lutheran Home of New Jersey in Moorestown May 7.

NOVA SCOTIA

Pre-Lenten Retreat Is Held For Nova Scotia Ministers

By DOUGLAS A. CONRAD

HALIFAX—Nova Scotia Synod pastors met for the annual pre-Lenten retreat at Church of Our Saviour, Dartmouth, on the Monday before Lent. Speaker was Dr. S. White Rhyne, executive secretary of the Board of Parish Education. He urged pastors to follow the example of the disciples and keep Jesus as the goal toward which they strive.

During his visit to the synod, Dr. R discussed with the Committee on P Education ways of improving the educ program in the parishes. Plans were for a complete evaluation of the sy educational program. It will be condu by a representative of the board and by Elfriede Hartig next month. Dr. R also made an evaluation of the educat program of Church of the Resurrectio Halifax, and gave advice on the best u its educational building now being structed.

The camp committee of synod has nounced changes in the 1955 camp sche Junior girls, July 11-18; senior girls, 18-25; junior boys, July 25-Aug. 1; s boys, Aug. 1-8.

By arrangement with the Board of A ican Missions, Seminarian Donald Him man will spend the summer in the Spry area in suburban Halifax. He will ca the area, hold Sunday services and orga a Sunday school. The work was begu Pastor Douglas A. Conrad of Halifax fall. He will continue it until Mr. Him man arrives.

PENNSYLVANIA

Last Payment Is Made On Camp Sequanota Debt

By ROBERT G. SANDER

JOHNSTOWN—Camp Sequanota, tra camp of the Allegheny Conference are now debt-free. Judge Thomas F. Lansb of Somerset reported at the last camp b meeting that the final $10,000 of the ca original $25,000 debt had been erase cently. The debt was incurred in 194 pay for the assembly hall.

The camp's improvement program be continued without further borro Present plans call for the enlargement o picnic area and installation of parking f ties. Also under consideration are: a water system, swimming pool improvem an office cabin, and a final wing fo assembly building.

OPLE IN THE NEWS

ernment Counsel

ONFIRMED by the Senate general counsel of the onal Labor Relations rd in Washington was ophil C. Kammholz, cago lawyer and faithful mber of St. Paul's rch, Evanston, Ill. In important and sensitive post, Mr. Kammholz have sole power to issue plaints and order trials unfair labor practices nst both employers and ns.

e has acquired an out- ding reputation as a fair- ded expert on labor re- ns matters in past years.

Joins LLM Staff

HELPING to raise money for church building funds is Ira F. Angstadt who joined the Lutheran Laymen's Movement staff as associate director assigned to its fund-raising counselling service. The service was launched seven months ago with Edmund Foehl as director.

Mr. Angstadt is a member of St. Mark's Church, Elmsford, N. Y. An expert on aircraft engines, he edited an aviation magazine after the war, was managing editor of a McGraw-Hill publication before joining the LLM staff.

Christian Leader

SETTING an example in Christian leadership is Hugo A. Weissbrodt, Works Manager of International Harvester Company, Fort Wayne, Ind., and vestryman of Trinity Church. Heading a concern with 5,500 employees, he begins meetings between job stewards and department managers with prayer, has distributed desk prayer plaques to many associates throughout America. He believes that prayer helps management and labor representatives to "portray Christian principles in mutual relations." It helps them "to develop an attitude of tolerance," he says.

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he 400-acre camp, located near Jenners- n, will open for the 1955 season June Registration goal this season is 1,000 pers. The Rev. Roderic N. Senft is p director.

A SHOW OF HANDS" was the theme of theast District Missionary societies of Allegheny Conference, meeting in Tem- Eighth Church, Altoona, April 2. Missionary societies of the Somerset District of the conference will meet in Moxham Church, Johnstown, April 20. Miss M. Edna Engle, retired missionary from India, will speak.

Edward Shotzberger, president of the Brotherhood of the Central Pennsylvania Synod, spoke at a rally of Allegheny Conference Brotherhoods in St. James' Church,

PA.: JOHNSTOWN . . .

Altoona, late in February.

TWO ALTOONA CHURCHES, First and Fourth, are in the final weeks of an intensive congregational self-study. Cedric W. Tilberg, pastor of First Church, speaks of this three months' evaluation program as "one of the most exciting experiences of our 150 years." The faith and life of the congregation were studied by two large congregational groups: a proposal committee and a survey committee.

In First Church during the first month of the study, the 50-member proposal committee met frequently to examine needs and opportunities. Survey committees in both congregations made careful estimate of the congregational potential in leadership and giving. Information about the program has been channeled to the congregations through sermons, mail, tracts, visitation.

Chester A. Myrom of ULC Stewardship Department gave direction to the visitation of members of both congregations. First Church held a congregational dinner meeting March 3, with Paul I. Folkemer, former president of the Lutheran Laymen's Movement, as the speaker. Proposals and goals have been made which will aid in the growth and activities of both congregations. "These goals are not beyond our reach," declares Ralph W. Lind, pastor of Fourth Church.

A HOMETOWN VERSION of a "This Is Your Life" program honored Mrs. Emily Sayers Wenrich of Trinity Church, Juniata, Altoona, on Feb. 18. A Bible inscribed "For a lifetime of Christian service to her church and Sunday school" was given Mrs. Wenrich. Mrs. Wenrich, active for 50 years, had served as superintendent in the primary department of the Sunday school.

The Rev. Garnet L. Zimmerman has resigned in the Jerome-Boswell charge to accept a call to the East Petersburg charge in Lancaster County, effective April 15.

The Rev. Raymond F. Wieder resigned in the Geeseytown Church, Geeseytown, effective March 1.

The Rev. Robert L. Lang, Jr. has resigned at Trinity Church, Juniata, Altoona, to cept a call to Bethlehem Church, Ha burg, effective April 15.

Church Converts Mill To Educational Center

By W. R. SIEGART

READING—When Berks County hos mills move south or go out of busin there is no rejoicing in this area. But John's congregation in Mohnton took pro advantage of its opportunity when a closed across the street from the churc

The church property comprises a bl in the center of town. The mill prop is another block, and includes a relati new building with 14,500 square feet of f space. Members of St. John's saw t chance to create a fine church center. new building has been purchased, to be modeled as an educational unit. An op was taken on the mill's old buildings wh if purchased, will be razed. Funds for project are being provided by a $100 campaign whose success seems assured. campaign is directed by Mr. Edmund Foehl, of the Lutheran Laymen's Moven fund-raising counseling service. Pastor o John's is the Rev. Julius Cathmary.

Mr. Foehl is also directing a $100 campaign for St. Mark's, Reading, the Elmer R. Deibert pastor, as a first step ward a new church building. After c pleting these two campaigns, Mr. F will direct a campaign for a church buil for Reformation Church, Reiffton, the Raymond A. Reed, Jr., pastor, and one a new building for St. Paul's Church, F wood, the Rev. Martin L. Rothenbe pastor. Erection of the Fleetwood ch will lead to the division of a union paris

Another union church (Lutheran and formed congregations using the same b ing) will be divided when St. John's, K town, completes a new building. The pa the Rev. J. W. Bitter, is directing cons tion of the stone structure.

Trinity Church, Wernersville, Byro

LLINOIS—July will be "paint-up" month t. James' Church, Chicago, when Luther guers as a "work camp" project plan to orate the interior of church and parish se for this Negro congregation. Fire smoke damage last October marred the rior of the buildings. A similar project be undertaken by the Luther League for unciation Church, Philadelphia, Pa.

ICHIGAN—One of the strong supporters ne new mission at Garden City is the janitor ne school building where the group worships. n Pastor George H. Volkmar entered the ding one Sunday the janitor met him at the and told him a stranger had called asking time of the service and that he wanted to her back promptly so she would be sure to nd. Not only the janitor is interested— e than 100 attended the second service and e is a good supply of musicians and Sunday ol teachers to aid in the program. Or- zation is planned later this spring.

EVADA—A first building for Reforma- Church, Las Vegas, was assured when congregation reached its building fund of $12,500. Pastor William C. Arbaugh astor of the mission in this city pop- ly noted for things other than its re- us life.

MINNESOTA—This doesn't happen often, but it's great when it happens even once. When Pastor Milo Gerberding was laying the cornerstone for a mission chapel in St. Louis Park, a man handed him a check for $12,000. Not a member of the congregation, the donor wanted to show gratitude that his sons were active in this new mission.

VIRGINIA—First Church, Norfolk, presented wonderful gifts to two mission congregations in February. One Sunday a service of dismissal was held by Dr. Luther Strickler for 37 members transferred to St. Timothy, Norfolk, and on another Sunday 24 members were dismissed to Good Shepherd Church, Virginia Beach. Both new missions were recently organized.

WISCONSIN—Synodical Missionary Dwight H. Shelhart officiated on March 20 as Good Shepherd Church, La Crosse, was organized.

FLORIDA—Activity started in mid-March in the Lake Park-Riviera Beach area as Mission Developer Arthur P. Snyder took up his new work.

TEXAS—Development of a new congregation in the east area of Dallas started on April 1. Missionary is Charles F. Holland, formerly of Norfolk, Va.

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ers pastor, expects to dedicate its new onage after Easter. The congregation its own contractor and much labor was ntary. Cost will be around $21,500.

he Rev. Charles H. Ruloff was installed astor of the Maidencreek-Tuckerton par- Feb. 13 by Dr. Charles M. Cooper, presi- of the Ministerium of Pennsylvania, ted by Dr. Lester E. Fetter, president ne Reading Conference. The Rev. Harold Deisher was installed as pastor of Hope rch, Reading, March 16. The Rev. Sam- L. Koons was installed as pastor of ce Church, Reading, March 27. Robert Lezenby, son of St. John's Church, Read- was ordained and installed as pastor of emakersville-Bernville parish March 20. or reasons of health, the Rev. Ernest A. Weber has resigned as pastor of Advent Church, West Lawn.

St. John's Church, Reading, has received a $120,000 legacy from Albert Bauman. This congregation also received $25,000 in German bonds from an anonymous donor. They were cashed for the full amount. The congregation is remodeling its church school quarters. The pastor is the Rev. Gunther Stippich. St. John's recently attracted nation-wide attention by electrifying its tower bells.

Legacies received or in process of adjudication: Holy Spirit Church, Reading, $1,000 from the estate of Grace I. DeWees; Advent Church, West Lawn, $1,000 from the estate of George W. McCoy.

CONFERENCE LUTHER LEAGUE meets at

PA.: READING . . .

St. John's Church, Hamburg, April 16. The Ministerium of Pennsylvania Luther League convention will be at Albright College, Reading, June 15-17 . . . The Rev. David C. Burnite, Jr., pastor of St. Paul's, Reading, addressed the pre-confirmation rally in St. Luke's Church, which 450 attended. He asked the young people to exercise discipline and self-sacrifice in church membership.

Conference is stressing stewardship this year, and will stress evangelism next year. On March 21, the Pastoral Association heard the Rev. Charles C. Schlitzer, who was chairman of the Lancaster County evangelism campaign, discuss the successful conduct of such a campaign.

Mrs. Lowell C. Yund, a registered nurse who did a tour of duty in Liberia with her physician husband, addressed the Reading-Berks Lutheran Nurses' Guild March 28 on "Missionary Nursing."

SOUTH CAROLINA

Churches Observe Lent With Special Projects

By WYNNE C. BOLIEK

COLUMBIA—South Carolina congregations found many ways of emphasizing the meaning of Lent this year. Special projects were reported throughout the synod.

The Workers' Conference of Holy Trinity Church, Little Mountain, held a meeting before Lent and a subsequent Lenten retreat at which teachers discussed how to convey the meaning of the cross to their pupils. The Rev. Garth Lee Hill is pastor.

A special feature of Lenten observance in Mt. Tabor Church, West Columbia, the Rev. D. F. Swicegood pastor, was the daily noon prayer service. Groups of members were remembered by name on different days. The Luther League conducted a Bible study period on Wednesdays prior to the Lenten service.

Two churches in the Southern Conference reported pre-Lenten preaching-teaching missions: St. Johannes, Charleston, the Rev. Curtis E. Derrick, of Florence; Orangeburg Church had Dr. Robert Roth, of the Lutheran Seminary, Colu as missioners.

The "King's Men Crusade" was pa the Lenten program for Mayer Mem Church, Newberry, the Rev. D. M. pastor. Efforts were made to increas tendance and enlist new members.

The three churches of Bethlehem p Pomaria, followed the plan set up in for joint Lenten services. Pastor Mil Cullum conducts the services, altern between the churches, thus giving the p a unified program.

Redeemer Church, Newberry, the Paul E. Monroe, Jr., pastor, heard the berry College singers on the evenin Palm Sunday. They were directed by Jordan Bowers and Prof. Jack Pete The Vespers at Redeemer during Lent led by pre-ministerial students at New College.

Lent was the time of observance double anniversary at St. Stephen's Ch Lexington, the Rev. V. F. Frazier p This year both St. Stephen's Church an Southern Seminary celebrate their 125t niversaries. As part of the celebration ulty members of the seminary deli Lenten messages.

Three World Day of Prayer services held at Greenville, sponsored by the cil of Church Women. The first was at in the First Presbyterian Church, the s in the afternoon in Trinity Church; the in the evening was planned especially Negro group. The service at Trinity C was led by Mrs. Mary Reitz of St. Mic Church. St. Michael's pastor, J. Frick, gave the meditation.

St. Stephen's Church, Lexington, the Vernon F. Frazier pastor, has the L Brotherhood in the synod—100 active bers. The men promote projects su visitations, ushering for services, and sor the annual preaching mission an Scout program.

Sister Esther Bunge, for the past

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ırs director of children's education at nity Church, Greenville, has accepted a l as assistant to the superintendent of od Shepherd Home, Allentown, Pa. She gins her new work on June 1. Sister her has developed a day school at Trin- which now has an enrollment of some). The school includes kindergarten and t and second grades. She has also been ive in the work of children's education the South Carolina Synod, has written eral textbooks for use in vacation church ools and in the children's division.

Resurrection Church, Columbia, dedi- ed a recently completed parish building lition. The Rev. J. C. Derrick, pastor of mission congregation, was in charge of service. Dr. Karl W. Kinard, president he synod, delivered the sermon.

The Rev. N. D. Yount, pastor of the ion Whitmire parish, was installed by sident Kinard, at a service on March at St. Timothy Church, Whitmire.

Ground was broken on March 13 for a ish building at St. James' Church, Sumter, Rev. J. Emmett Roof pastor. President ard, who was a former pastor of this gregation, preached.

LEADING among the churches of the South olina Synod in the Newberry College eal is at present Wittenberg Church, sville, which in proportion to its mem- hip and suggested quota, has been the t successful so far. The church has a nbership of 323. Its suggested quota was 25, but $13,227 have already been as- d. Dr. H. Brent Schaeffer is pastor.

RTBURG

artburg Synod Pioneers New Stewardship Plan

By ARNOLD H. KAITSCHUK

HICAGO—The Wartburg Synod is laying foundation for future strength by pio- ing in a new field of stewardship. This th Synod President R. R. Belter, Pastor V. Belter, member of the synodical stew- ardship committee, and Zeb B. Trexler, associate director on the staff of the Lutheran Laymen's Movement, will tour seven Wartburg churches to hold workshops in children's stewardship.

They will give church school teachers and officers advice on how to conduct stewardship programs for children. Dr. Belter said: "This is the finest thing we've attempted in stewardship." And Mr. Trexler stated that

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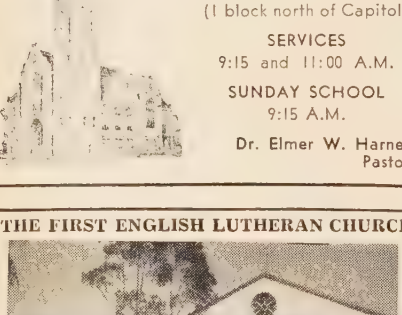

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WARTBURG . . .

"this is something new and should be fruitful in the immediate future and in years."

Schedule for the workshops is: April St. Peter's, Arenzville, Ill.; 18—Tabor, cago; 19—St. John's, West Allis, Wis.; Peace, Belmont, Wis.; 21—St. Paul's, navillo, Ia.; 22—Bethany, Burlington, 24—Peace, Steeleville, Ill.

DR. C. CHARLES BACHMANN, a for Navy chaplain, was installed Feb. 20 a rector of chaplaincy of the Lutheran fare Society of Wisconsin. A son of U Church, Milwaukee, and a Wartburg Sy pastor, Dr. Bachmann served U.S. N personnel from 1952 until recently. installation service was conducted at U Church by Synod President Belter and tors B. Gjenvick, G. Svem, R. Jenkins, Robert L. Boulton.

As a result of the Preaching-Reach Teaching mission held in January under direction of the Board of Social Miss Emmanuel Church, Racine, Wis., rece 85 new members March 13, with more t received at a later date. On Palm Su 28 children were baptized. Emmanuel's tor, E. Ray Morack, participated in si missions held in the Pennsylvania citie Erie and York last year.

A WORSHIP CENTER for beginners in day school was dedicated at Imma Church, Lake Geneva, Wis., Joseph Hu pastor. Also dedicated were a prie-dieu wedding services and a Book of Rem brance desk, memorials for Miss V Rasch, a devoted church worker.

St. Paul's Church, Guttenberg, Ia., purchased a new parsonage next to church. It will be occupied by Chi Seminary senior Earl Meissner slated become St. Paul's pastor after his ordina in May.

WARTBURG SYNOD churches heard a pella choirs of Chicago Seminary and thage College in March. Both groups concerts of sacred music at Peace Ch Steeleville, Ill. The Carthage choir also at First Church, Murphysboro, Ill

n's, Springfield; and St. Peter's, Forest k.

The 27-voice Chicago choir was on a 10-, 900-mile tour. It appeared for the time in a Wartburg church in southern ois. An overflow crowd was on hand ear its selections, that ranged from Bach he contemporary composer Daniel Moe. The 60-voice Carthage choir, under the ction of Prof. Elmer Hanke and Mrs. ke, also sang traditional hymns and contemporary music as selections from jamin Britten's "Ceremony of Carols."

Quarterly meeting of the Chicago area husa Guild was held in Grace Church, cago, March 21. Chairman for the busi- meeting was Mrs. F. C. Dagan, presi-t. Mrs. Robert J. Marshall, whose hus-d is a professor at Chicago Seminary, ke on "Family Life and Social Customs apan."

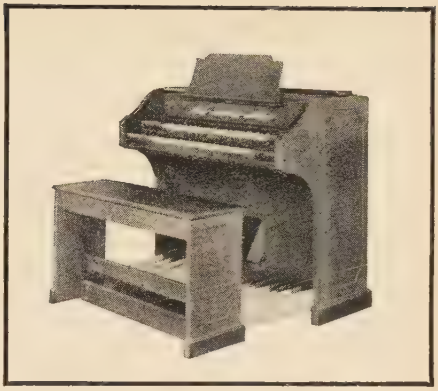
ynod president Dr. Belter spoke Ash dnesday at the chapel service at Carthage lege. March 14 he was speaker at the waukee National Lutheran Council pas-' meeting.

mong senior students of Chicago Semi- accepting calls, pending graduation, Wartburg Synod's Kenwood Engel, who serve St. Paul's Church, Lyons, Wis., Edward Hammer, who will become as-ate pastor at Unity Church, Milwaukee. are sons of Unity Church where they be ordained May 15.

A crude cross made from last year's Christmas tree has been standing in the hancel of Peace Church, Chester, Ill., dur-ng Lent. At the close of midweek Lenten ervices, lights are turned out and a spot-ght is focused on the cross. There is a hort moment of silent meditation. Then enediction is pronounced.

nity Church, Milwaukee, Wisc., is pre-ng for its silver anniversary in March . The goal by that date, Pastor R. L. ton says, is to raise the membership to 0 through an energetic evangelism pro-. The charter membership of 58 in has grown to 1,770.

erwyn United Church, Andrew Swasko



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WARTBURG . . .

pastor, is discussing plans for a building tension . . . Luther Memorial Church, lavan, Wisc., Henry Rowoldt pastor, ha membership of 150 and 70 in Sunday sch at its second annual meeting. Gain in m bership has mainly come through adult b tism. A drive for a much-needed chu building is planned.

—Changes of Pastorate

GEORGIA

SEILER, LLOYD. From Mt. Zion-St. L Church, Oglethorpe. To Ft. Ogletho mission developer.

IOWA

CLEMENT, PAUL. From Mt. Olive Chu Mukwonago, Wis. To Trinity Chu Webster City.

NELSON, LAWRENCE E. From Epiph Church, Baltimore, Md., assistant pas To St. James' Church, Bettendorf.

ILLINOIS

STILES, MILLARD H. From Unity Chu Chicago. To Reen Memorial Church, Louis, Mo.

WEEG, A. HOWARD. From Glenw Church, Toledo, O. To secretary evangelism, Illinois Synod.

MARYLAND

STAHL, GLENN L. From Trinity Chu Taneytown. To Evangelical Chu Waynesboro, Pa., associate pastor.

NEW JERSEY

BURKINS, C. ROGER. From Christ Chu Trenton. To Gloria Dei Church, Milford.

NORTHWEST

ZAUDTKE, LLOYD W. From Trinity Chu Long Lake, Minn. To St. Mark's Chu Fargo, N. D.

PACIFIC

DASHER, OLIN. From Redeemer Chu Portland, Ore. To St. Mark's Chu Seattle, Wash.

PACIFIC SOUTHWEST

JACOBSON, LLOYD. From director of e gelism of Board of Social Missions. First Church, Fresno, Calif.

—ULC CALENDAR—

RIL

21 GEORGIA-ALABAMA. Peachtree Road Church, Atlanta

28 SOUTH CAROLINA. St. John's, Spartanburg

28 NORTH CAROLINA. St. Paul's, Wilmington

27 KENTUCKY-TENNESSEE. Memorial Church, Louisville

29 VIRGINIA. Holy Trinity, Lynchburg

AY

5 MISSISSIPPI. Trinity Church, Jackson

8 NOVA SCOTIA. St. John's, Mahone Bay

ANGES OF PASTORATE — *Continued*

PENNSYLVANIA MINISTERIUM

ISHER, HAROLD G. From Christ Church, Vilkes-Barre. To Hope Church, Reading.

ONS, SAMUEL L. From Central Church, Phoenixville. To Grace Church, Reading.

KI, WILLIAM. From Philadelphia Seminary (student). To Trinity Church, Marns Creek.

—DECEASED—

THE REV. HENRY J. CROUSHORE d March 21 in Bethlehem, Pa., at age 76. tor emeritus of Rosemont Church, Bethem, he had served that parish, which he organized in 1920, until his retirement 946.

orn in 1878 in West Newton, Pa., Pas- Croushore graduated from Thiel College

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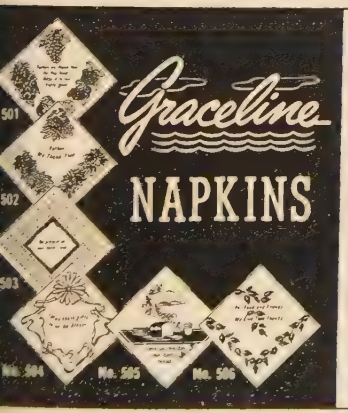

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•

in 1900 and from the Philadelphia Semi in 1903. He served pastorates in Brool Bradford and Galt, Ontario, Montreal, the Freeburg parish in Pennsylvania be organizing Rosemont church, whose m bership increased from the original 3 749 during his pastorate.

Pastor Croushore is survived by his the former Mabel Hartzell, and three James, Fredericksburg, Va.; Paul, Da Ohio; and John, Lockport, N. Y.

The funeral was March 24 in Bethle conducted by Pastor William Ward of F mont Church assisted by Pastor Ralp Hartzell of St. Stephen's Church, Allent Pa., president of the Allentown Confere

MRS. MAGDALENE DRACH T PERT, widow of Dr. Carl Reinhold Tap died Dec. 4, at age 85. She was marrie 1920 to Dr. Tappert, who served pasto in Connecticut, New York, and Ontario, was for many years editor of *Der Luther Herold.* Nine children survive: Prof. T dore G. Tappert of the Philadelphia S nary faculty, Mrs. Johanna Strach, Ruth Fricke, Mrs. Martha Kiltau, Mrs. delena Hopper, Reinhold J., Gustave, J and Edwin. Mrs. Tappert was a siste Dr. George Drach, former executive s tary of the ULC Board of Foreign Miss Theodore J. Drach, and Mrs. Emma D

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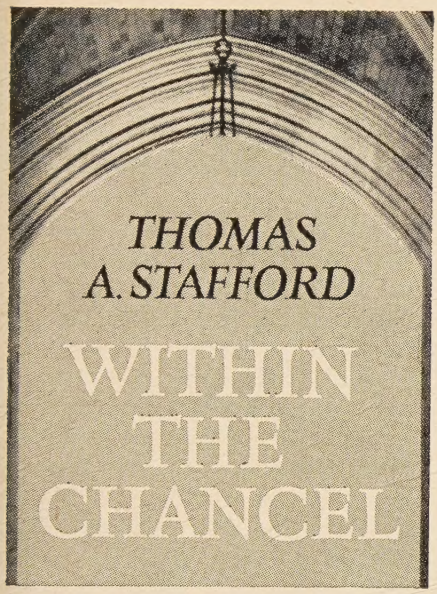

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IN CONCLUSION . . . . . .

THE HARSH TRUTH IS, none of our dreams come true.

That isn't the same as saying that life is a series of disappointments. Sometimes the reality—when it arrives—is better than we expect. Our difficulty is in picturing in advance the perplexing details, the unexpected problems.

A young fellow and a girl talk of getting married. Their life together promises to glow with continual happiness. Maybe the golden glow will be there through the years . . . but not in the form they expect. Thousands of small facts regarding making a living, keeping a house, bringing up a family make the reality very different from the dream.

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It's very easy to predict a glorious future. Doing this is the stock-in-trade of every orator trying to win followers.

> When the war drums throb no longer,
> And the battle flags are furled,
> In the Parliament of Man,
> The Federation of the World—

wrote Mr. Tennyson. For all his poetry, he might not be a good delegate to UN Assembly.

INTO JERUSALEM there came one a man who excited the expectation the restless multitude. *Behold, thy K cometh unto thee,* some shouted. M they were right. This might be the on horseback—the redeemer of Is But the people were quickly disillusio The man was imprisoned, executed.

God had not been in their dream w was quickly shattered. But God come in reality, and the kingdom been established. No man could g the full truth regarding it. But a humble persons had laid hold of a part of the truth. By this truth would live and die. Their king had c

We can't see ahead. We can't ima the future. We are limited to a very s scope of understanding in a vast univ That's why there are three things we most: faith, hope, and love.

No matter how little we know a tomorrow, we can be supremely confi that everything will be all right. Acc ing to the scale by which God meas things always come out all right. S have reason to be hopeful. Only t who have little faith are dark and gloo People love God simply because they trust him. And therefore they find it sible to love one another.

We don't need dreams to sustain We have reality. Another Easter taught us once more that God out the destruction of all our human h Sometimes, when things are cloudy need to be reminded. When thing wrong, our assignment as Christians try to find out what God wants us t People who are doing God's will never be defeated. —ELSON RU

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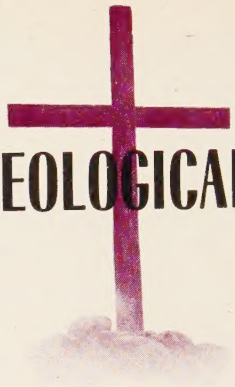

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